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S E V E R A L
PRACTICAL TRACTS,
EXHORTATIONS and ADMONITIONS,
T O
THE P U B L I C K,
O N
S E V E R A L O C C A S I O N S.

PUBLISHED

By the late Right Reverend
EDMUND GIBSON, D. D.
Lord Bishop of L O N D O N.

Now re-printed, under the Direction of the
L O R D B I S H O P of C L O G H E R.
With a P R E F A C E.

D U B L I N:

Printed by TIMOTHY DYTON, at *Newton's Head*,
in *Dame-street*,
M,DCC,LXIII.

REVISED
PRACTICAL
EXERCISES AND

THE PUBLIC



Family-Devotion:
 OR, AN
 EXHORTATION
 TO
 MORNING and EVENING
 P R A Y E R
 IN
 FAMILIES:
 WITH TWO
 FORMS of PRAYER,

Suited to those two Seasons, and also fitted for the
 Use of one Person in Private.

To which are now added,

Two shorter FORMS to be used by *Children* and
Servants, when they cannot conveniently be pre-
 sent at the FAMILY PRAYERS.

First drawn up for the Use of the Inhabitants of the
 Parish of *Lambeth*, and now Revised and Enlarged.

By the Right Reverend Father in GOD,

EDMUND GIBSON, D. D.

Late Lord Bishop of LONDON.

THE TWENTY FIFTH EDITION.

D U B L I N:

Printed by TIMOTHY DYTON, at *Newton's Head*,
 in *Dame-street*, 1762.

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EXHIBITION

P R A Y E R

TABLETS





TO THE
INHABITANTS
Of the PARISH of
LAMBETH.

MY BRETHREN,

HAVING drawn up for your Use such
a Form of Morning and Evening
Prayer, as I conceive to be proper in your
Families, I now put it into your Hands; to-
gether with an earnest Exhortation to the
Practice of Family-Devotion. It hath pleased
the Providence of GOD to commit to me the
Care of your Souls; and as I am obliged, in
a peculiar Manner, to desire and endeavour
the Salvation of them, so I know nothing
that will forward it more, than the Exercise
of Daily Devotion in your Families.

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The many Benefits that will accrue to you and your Families from this Godly Practice, are plainly set down in the following Exhortation; which I beseech you to read and consider seriously. And when you have read it, and seen the excellent Ends and Uses of Family Devotion; consider farther, how ill it becomes any Christian to suffer himself and his Family to live in the daily Neglect of a Duty, the daily Practice of which would so greatly conduce to the Saving of their Souls.

I consider, that many of the Families under my Care, are such as live by the Labour of their Hands, and have not much Time to spare; and therefore I took Care to comprehend the proper Matter of both the Prayers in as short a Compass as might be; so short, that the longer of them may be decently read to a Family in little more than Half a Quarter of an Hour. And they must be very indifferent Christians, who can grudge God and their Souls so small a Portion of their Time, not considering, how plentifully it would be made up by the Comfort and Benefit of that Blessing which our Prayers secure to us. Where Men are not inclined to Exercises of this Nature, it is easy to find Pretences and Excuses to avoid them; but if there be first a willing Mind, Time and Opportunity will seldom be wanting; and to bring Men to a Willing Mind, it should be remembered, that such

such Excuses will only serve them in this World.

This Exercise of Morning and Evening Prayer, where Families have lived in the Neglect of it, may appear somewhat strange at the Beginning, as all Things do that are new and unusual. But if Parents and Masters would settle their Hours of Prayer, and oblige as many of the Family to be present as conveniently may; it would in a little Time appear as strange to omit them; and the Service of GOD would be reckoned, as in all Christian Families it ought, a necessary Part of every Day's Business.

I am aware, that extraordinary Occasions will sometimes happen, which may make it necessary to omit Morning or Evening Prayer in the Family, when perhaps some one Member of that Family may be at Leisure for it. I am also afraid, that there will be some Masters and Fathers so void of all Religion, as to take no Care of settling this Godly Practice in their Families; nay, some may be so very wicked, as even to hinder and forbid it; when yet a Wife, or a Child, or a Servant, may be religiously inclined, and desirous to perform their Duty in private. Upon which Considerations, I have fitted these two Family-Prayers for the Use of one single Person, and to that End have printed them apart; foreseeing, that if the many Changes which are necessary
to

to fit publick Prayers for private Use, were to be made by particular Persons in the Act of Praying, it would be a great Disturbance to their Attention and Devotion.

I am also aware, that Children and Servants will sometimes be unavoidably hindered from attending the Family Hours of Prayer; and therefore that they may not remain Strangers to Devotion, and that the Practice of Family-Prayer may be provided for in every Part, I have thought it proper to add two shorter Forms, which are suited to the respective Conditions of Children and Servants; who if they cannot ordinarily be present at the Prayers of the Family, nor be always at Leisure to use the larger Forms in private, should be often admonished by Parents and Masters, that they fail not at least to use the shorter Forms constantly, before they lie down to Rest, and as soon as they rise again.

As it may be necessary, on some extraordinary Occasions, to omit Prayers in the Family; so at other Times, and especially on the Lord's Day, there will be more Leisure than the bare Performance of this Office requires. Which Leisure ought to be employed in reading to the Family some plain and easy Portions of Holy Scripture, or other Books of Piety and Religion, and in Catechising such of the Children and Servants who need it.

Although

Although a Master or Mistress shall (as becomes their Character and Station) take to themselves the Office of reading Prayers to the rest, yet it may not be amiss to train up some other of the Family to be able to perform it decently, that in Case of their Indisposition, or unavoidable Absence, the Duty may not be omitted, and by Degrees forgotten.

You will observe, that each of the two Prayers for Morning and Evening, is divided into several Branches; each Branch being a shorter Prayer, in the Manner of a Collect, and containing one distinct Head of the several Matters, for which a Christian is bound to pray. And I chose this Method, because, in my Opinion, it keeps the Thoughts more distinct, than they can well be kept in one long continued Prayer; and if they happen to wander, the solemn Conclusion of one Prayer, with the Entrance upon another, and the Part which every one present has in saying Amen to each, is a good Means to awaken the Attention, and to recall the Thoughts to their proper Work.

May the good Spirit of GOD stir up every Family under my Charge to this Practice of Daily Devotion, and continually aid and assist you in it; that thereby obtaining daily Supplies of Grace, and always living in his Fear and Obedience, you may give me Cause to bless him for making me in any Measure the Instrument

*ment of your Spiritual Good in this World,
and may secure to yourselves an Eternity of
Happiness in the next. Which is, and always
will be, the earnest Prayer of,*

Your Affectionate

Brother and Pastor,

Edmund Gibson.



AN
EXHORTATION
TO
FAMILY PRAYER.

P RAYER is a Service that we owe to Almighty God, as he is our Creator and Preserver, and we his Creatures, who depend upon him for the Comforts and Necessaries of Body and Soul. Which Service is not only most reasonable in itself, as it is an humble Acknowledgement of God's Dominion and Sovereignty over us; but is in many Places of Scripture expressly enjoined by CHRIST and his Apostles, as a necessary

necessary Condition and a sure Means of having our Wants supplied. Our Saviour (*Matth. vii. 7.*) makes our Asking the only Means of our Receiving; *Ask, and it shall be given you; seek, and ye shall find.* And St. James expressly saith, (*James iv. 2.*) *That we have not, because we ask not:* And St. Paul's Precept is, (*Phil. iv. 6.*) *That in every Thing by Prayer and Supplication, with Thanksgiving, we let our Requests be made known unto GOD.*

Now the Reason why God requires us to pray to him for his Blessing and Assistance, is not, that he wants to be informed what our Necessities are; for he understands them much better than we ourselves; and, as our Saviour speaks, (*Matth. vi. 8.*) *knoweth what Things we have need of before we ask Him.* But the Design of making Prayer a Religious Ordinance, and of obliging Christians to *Ask* that they may *Receive*, is to preserve upon their Minds a constant Sense of their Dependance upon God, and of their manifold Obligations to him; that so these daily Acknowledgements of the Divine Power and Goodness, may keep up in Creatures a due Fear and Love of their Creator, and an habitual Reverence and Obedience to him and his Laws.

FROM

FROM hence appears the Reasonableness and Necessity of FREQUENT PRAYER: both in regard to the daily Wants of our Souls and Bodies, which God has no where promised to supply, but upon our earnest Prayer to him; and also because the Cares and Pleasures of this World are very apt to make us forget the Things of the next Life, unless an heavenly Temper, and a Sense of God's Being and Goodness, be preserved upon our Souls by the Exercise of frequent Prayer; which is a Conversing with God, and the nearest Communication we can have with him, as long as we continue in this World.

THE Apostle commands us (1 *Thess.* v. 17.) *to pray without Ceasing*; and (*Col.* iv. 2.) *to continue in Prayer and watch in the same*; and (*Col.* iv. 12.) he speaks of *Labouring fervently in Prayer*: From all which we learn, that this Service must be performed by Christians, frequently and earnestly. We read in Scripture (*Acts* iii. 1.) of the *Hours of Prayer*; and we find particularly, (*Psal.* lv. 17. *Dan.* vi. 10.) that it was the Practice of *David* and *Daniel*, two eminently good and holy Men, to pray to God *three Times in a Day*.

As to the PUBLICK Service of the Church, and the Times of attending that, every Christian is to be governed by the Orders and Customs of the Place and Nation in which he lives, and is bound in Duty to attend it; and to join with his Fellow-Christians in praying for their common Necessities, as oft as Health and Business will give him Leave, and more especially on the *Lord's Day*, which is set apart for that End.

BUT as to that which I am now speaking of, namely, PRIVATE Prayer, whether of single Persons or Families: Although there is no express and positive Precept, how many Times in a Day it shall be performed; yet I think no Person or Family can be accounted Religious, who do not perform this Duty of Praying to God at least in the MORNING and EVENING. A true Spirit of Piety and Devotion will move private Christians, who have Time and Leisure, to retire to Prayers at other Hours also; especially when they find extraordinary Occasions for the Comfort and Assistance of God. But I insist upon Prayer in the *Morning* and *Evening*, as that which is not only reasonable in itself, but may also be made to suit the Condition and Business of
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of most Persons and Families, if they be but Religiously disposed, and have Hearts willing and desirous to pray to God.

IN the MORNING, when they arise from Rest, and before they enter upon their daily Business, what can become Christians more, than to fall down before God, to thank and praise him for the Preservation of the past Night, and to beg his Blessing upon the Business of the following Day, and his Protection to Body and Soul, amidst the Dangers and Temptations of a wicked World? Again, in the EVENING, after they return from their worldly Business and Conversation, and before they go to Rest, can any Thing be more proper for Devout and Serious Christians, than humbly to acknowledge the Goodness of God, and to make Confession of their own Sins and Unworthiness; and then, upon their sincere Repentance, and humble Trust in his Mercy, to implore the Continuance of his Favour and Protection, especially the following Night?

THEY who can live in the daily Neglect of so reasonable a Service, and can lie down and rise again without thinking of God, and go about the Business of their Lives, without imploring his Direction and Blessing;

sing; such Persons can have very little Religion, but may rather be said to live *without GOD in the World*. By the Omission of this Part of their Duty, it comes to pass, that they seldom have it in their Minds, either that there is such a Being as God, or that they live under his Providence, or that He has given them Laws to walk by, and will require an Account in another World how they have observed them. And as no Person, who has not these and the like Thoughts frequently upon his Mind, can be said to think or live like a Christian; so such Thoughts can be very little upon the Mind of any Person, who lives in an habitual Neglect of this Duty of Morning and Evening Prayer. For if Men think not of these Things at the most seasonable Times for it; *before* they begin their Work, and *after* they have ended it; it is not likely that they will fall into such Thoughts in the *Midst* of their Business or Pleasures.

It is to be feared, that there are too many Persons and Families, who are sunk into this unthinking State, and this habitual Forgetfulness of Almighty God: Which being a Condition so dangerous to their Souls, we, who have the Care of Souls, are bound to admonish them of their Danger, and to exhort

hort them earnestly to the proper and effectual Remedy; which is, this daily addressing themselves to God, and, as it were, conversing with him in Prayer. The Time it will take up, is very small; but the Benefit which it will bring, is exceeding great; no less than the entitling ourselves to the constant Assistance and Protection of God, and the keeping us in a daily Preparation for Heaven. And surely no Person, who calls himself a Christian, and doth in any Degree desire to live as becomes the Gospel of CHRIST, can be unwilling to enter upon a Practice, which will be the Means of gaining such valuable Benefits to Body and Soul, especially, when that which will procure these Benefits, is a Work so easy and reasonable, as the lifting up our Hearts to God for so short a Space, *before and after* the Business of this World.

THEY have seen, by what has been hitherto said of Family-Devotion, that this is a very *Reasonable* and *Easy* Duty; and that the daily Neglect of it is the ready Way to lose all Sense of God and Religion. The Considerations which I shall add, as a farther Inducement to the daily Performance of it, will shew them, that it is not only a sure Preservative against that

Forgetfulness of Almighty God, but also an excellent Help towards their Growth and Improvement in Grace and Goodness.

To make them truly sensible of this, let them consider the following Heads :

I. THE great Weakness and Infirmary of Body and Soul, and the manifold Dangers with which both are encompassed : That the Body is perpetually liable to Diseases within, and Accidents without ; and the Soul always beset with the Temptations of the World, the Flesh and the Devil. Now our only Security against these Dangers, is God's Protection to defend the Body, and his assisting Grace to preserve the Soul : And as there is no other Way to obtain his Protection and Assistance against these Dangers but our Prayers ; so the Dangers being daily, our Prayers must be daily too.

AND the only sure Way to keep up daily Devotion, is for every Family to fix and appoint for that End, the two most convenient Parts of the Day, namely, Morning and Evening. For except the Times of doing it be fixed and certain, the Duty will be either wholly neglected and forgotten, or at best, there will be many Pretences to omit it.

it. Whereas, when the Times of Prayer are settled in a Family, they are reckoned before-hand, and all other Business is laid and contrived accordingly ; so that by a little Practice, Morning and Evening Prayer is accounted a necessary Part of the Business of the Day ; and no more to be omitted or forgotten than the Provision for Food, Raiment, and other Conveniences of Life. The Members of any Family, who have been thus accustomed to daily Prayer, as the only sure Means of obtaining G o d's daily Blessing, will be afraid to lie down at Night, or go Abroad in the Morning, without first having made themselves sure of his Protection and Assistance, by joining with their Brethren in Prayer ; or, where that cannot be conveniently done, by their own private Devotions ; or by both, where there is Leisure and Opportunity for both.

II. It is a further Encouragement to the Beginning and carrying on this Godly Practice in Families, that our Saviour CHRIST has in an especial Manner promised his Presence with them. For, considering the Circumstances of that Promise (in the xviiiith of St. *Matth.* Verse 19, 20.)

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it may be more strictly and immediately applied to Family Prayers: *I say unto you, that if two of you shall agree on Earth, as touching any Thing that they shall ask, it shall be done for them of my Father which is in Heaven. For where two or three are gathered together in my Name, there am I in the Midst of them.* Without doubt, CHRIST is ready to assist and answer the devout Prayers of good Men, in what Place, or at what Time soever they are made; but the joint Prayers of a Family must be yet more acceptable and more powerful, as they are sent up with an Unity of Hearts and Souls; which is so becoming among Christians, and especially among Brethren and Relations, and is withal so pleasing in the Sight of GOD.

III. THE Practice of daily Prayer, settles in Families a Face and Spirit of Religion; so as no Member thereof can wholly forget GOD and another World, while they are every Day reminded of both. By this, Children are trained from their Infancy to an Use and Habit of Devotion; and Servants are sure of due Time and Opportunity to serve GOD every Day. For Fathers and Mothers, Masters and Mistresses, are enjoined by GOD to take
Care

Care of the Souls, as well as the Bodies, of their Children and Servants ; and as it is their Duty, so may it be their great Comfort, to afford them this daily Means of becoming and continuing the Servants and Children of God. Hereby they plant in their Hearts a true Sense of Piety and Devotion ; and this prepares and disposes them, when themselves come to be Parents and Governors, to train up their Children and Servants to the same Method of daily Devotion. And so, they who settle and keep up in their Families this Practice of Morning and Evening Prayer, take the true and effectual Way, both to preserve in their own Houses a Spirit of Piety and Religion, and also to convey that Religious Spirit to future Generations.

IV. D A I L Y Prayer in a Family is a great Check and Restraint upon any Member of it, who may be inclined to Sin and Vice. It makes him remember, whether he will or no, that there is a God, and another World, and that they who would be happy hereafter, must heartily use their own Endeavours, and beg the Assistance of Almighty God, that they may live sober and religiously here. This is the great End and Design of all our Prayers ;
and

and though Persons who are viciously inclined, may not inwardly join with their Brethren in Prayer; yet if they be but present, they must often consider that what the rest are doing, is in order to a Life after this; and that they as well as their Brethren, have Souls to take Care of; and therefore that it cannot be safe for them to live in Sins, from which they hear their Fellow-Christians daily beseeching God to deliver them. Occasional Admonitions or Exhortations to this Purpose, may be easily forgotten and neglected by wicked Men; but when the Thoughts of another World are thus daily renewed upon their Minds, it must be a daily Check to their wicked Courses: And, I doubt not, but very many Persons of Evil and Debauch'd Inclinations, have not only been much reform'd, but have become virtuous and religious, by falling Providentially into such regular Families, as have kept up this most edifying and godly Exercise of daily Prayer.

V. As the Practice of daily Prayer in Families, is the best Way to restrain and reform the bad Members of it; so is it an excellent Means to make such of them as are well disposed to persevere in their good Dispo-

Disposition and to grow daily in Grace, and in Purity of Heart and Affection, and to fit them more and more for the Spiritual Exercises of the next Life. The Heart of Man is by Nature Carnal and Earthly, set upon the Business of this World, and not easily brought to take Delight in the Things of the next. The Work therefore which God hath appointed Christians in this World is to purify their Hearts, and to bring them to a Love of Heavenly Things. And for the Effecting of this, he hath enjoin'd the Exercise of several Means, as Reading, Meditation, and the like; but of those Means, none is more effectual for that End, than this of daily Prayer. It is the only Way we have of prevailing with God to send his Holy Spirit into our Hearts; and the daily Practice and Use of lifting up our Hearts to God in Prayer, adds Wings to the Soul, and makes it move towards Heaven every Day more naturally and easily, and brings it to a nearer Acquaintance with God, and a better Taste and Relish of that Spiritual Life, which every one that desires Heaven, must desire, and be prepared to live hereafter. To which I may add, that daily Prayer, as it contains in it a solemn Confession of Sins, gives good Christians an
Oppor-

Opportunity, or rather puts them under a Necessity of examining their Lives Day by Day, and of repenting immediately of the Sins they commit; and by this daily Confession and Repentance, they are kept in a right Knowledge of their Spiritual Estate, and have their Accounts in Readiness whenever God shall please to call for them. Thus, all Families, who have settled and kept up this daily Correspondence with God in Prayer, do truly *walk with* God, and are constantly advancing towards Heaven in the Way that he hath appointed; and are making themselves every Day more fit for his immediate Presence there.

VI. WHERE daily Prayer is practised in any Family, the Members of it are *accustomed* to Devotion, and by their appearing so frequently before God in a small Congregation, can much more readily frame their Hearts to due Attention and Zeal, when they come to appear before him in a larger, I mean, at the Publick Service of the Church; where Christians meet, with mutual Unity of Hearts, to send up their joint Prayers to God for the common Necessities of one another. For it is the same Spirit of Devotion, that
makes

makes us fit both for Publick and Private Prayer; and unless that Spirit be kept up by daily Exercise, it will of Course decay and languish; and when Christians come to Church after a Disuse of Devotion for some Days together, they are in a Manner Strangers to the Work they are going about; and their Hearts having been employed only about Earthly Things, are not readily and easily raised up to Heaven. Which is the true Cause of that Coldness, Indifference, and Wandering of Thoughts and Eyes, that is so common in the Publick Worship of God: And I doubt it is generally true, that they who use no Devotion at Home, bring very little to the Church. But now the Use and Practice of daily Prayer at Home, trains up Christians to a Spirit and Habit of Devotion, and keeps their Minds bent towards God and heavenly Things; which by frequent Exercise being made familiar to their Thoughts, their Hearts and Affections, are easily framed and composed to such Attention, Devotion, and Zeal, as becomes the House of God; and they are also armed against the Temptations to Wandering, and those Disturbances to Devotion which frequently happen in great and publick Congregations.

THE Sum of this Exhortation to Family Prayer is thus. Prayer to Almighty God is an Ordinance which he has appointed, as the Condition of having our Wants supplied, and as one special Mean of keeping up in our Hearts a constant Sense of his Majesty and Goodness, and thereby a due Fear, and Love, and Reverence of his Name. Our Wants are daily, and the Temptations which draw our Hearts from God to the Things of this World, are also daily; and upon both these Accounts our Prayers ought also to be daily. This hath been the Practise of Good and Religious Men in all Ages; and they scarce deserve the Name of Christians, who can lie down to Rest, without praying for the Protection of God; and rise again, without thanking him for that Protection, and begging his Blessing upon themselves and their Undertakings the following Day. The only Way to have this surely and effectually done by Christians, is to settle the Practise of Morning and Evening Prayer in their Families; the Members of which, at least the greatest Part of them, are supposed ordinarily to be together at those two Seasons. When the Times of Prayer are thus settled, it will be accounted Part of the Business of the Day; and as the Neglect of it occasions an habitual Forgetfulness of
God

God and the Things of another Life, so the daily Practice of it keeps up in Families a Face and Spirit of Religion, and is the best Means that Fathers and Mothers, Masters and Mistresses can use, to preserve in themselves, their Children, and Servants, such a Religious and Heavenly Frame of Soul, as becomes a Society of Christians. It brings down upon Families the Blessing of God, and Supplies of Grace to assist and direct those Members who heartily join with their Brethren in daily Prayer for it. And if there be any Members of the Family who are wicked, or ill-disposed, this Practise is the Way to reclaim them and make them good, by bringing to their Minds every Day the Thoughts of God and another World, and keeping their Consciences awake, which would otherwise be lulled asleep in Sin and Security. As to those of a Family who are good, and desirous to grow every Day better, the Practice of daily Prayer makes them fixed and stedfast in their religious Dispositions, and keeps their Souls bent towards Heaven and Heavenly Things, and raises them more and more to such a Spirit of Devotion, as both prepares them, while they live, to be fervent and zealous amongst the Faithful in the publick Service of God's Church; and when they come to die, fits them for spiri-

tual Joys and Exercifes among the Blessed in Heaven.

May all they for whose Ufe this Exhortation to Family Prayer is defigned, read it ferioufly, and lay it to Heart as a Matter that nearly concerns every Chriftian; and may as many of them as have not already fetled this Godly Practice in their Families, refolve that they will no longer neglect a Duty, which will fo much forward their own Salvation, and is fuch an excellent Means of training up their Children and Servants to Piety and Religion.

Morning



Morning Prayer:

To be used in

ALL FAMILIES.

The Master or Mistress having called together as many of the Family as can conveniently be present ; let one of them, or any other whom they shall think most proper, say as follows ; all kneeling.

ALmighty and
Everlasting
GOD, in whom
we live and move,

Acknowledgement
of GOD's Mercy
and Preservation, especially the Night
past.

and have our Being, and whose Mercy
C 3 is

is over all thy Works : We thy needy Creatures in a thankful Sense of thy good Providence over us, render Thee our humblest Praises for thy Preservation of us from the Beginning of our Lives to this Day. Blessed be thy Holy Name for the continual Protection of thy Hand, by which we have been defended amidst the Changes and Chances of this mortal Life, and kept and delivered from innumerable Dangers, and particularly from the Terrors and evil Accidents of the past Night. To thy watchful Providence we wholly owe it, [* that no Dis-

[* When Disturbances of any Kind befall a Family, instead of this, say, *that notwithstanding our Fears and Dangers, we are brought in Safety to the Beginning of this Day.*]

turbance hath come nigh us or our Dwelling, but that we have enjoy'd quiet and refreshing Sleep, and are brought in Safety to the Beginning of this Day.] For these

and all thy other Mercies, our Souls do bless and magnify thy Glorious Name ; humbly beseeching Thee to

ac-

accept this our Morning Sacrifice of Praise and Thanksgiving, for his Sake, who lay down in the Grave, and rose again for us, thy Son our Saviour Jesus Christ. *Amen.*

AND since it is
of thy Mercy,
O Gracious Father,
that another Day is
added to our Lives;

Dedication of Soul
and Body to God's
Service, with a Re-
solution to be grow-
ing daily in Good-
ness.

we here dedicate both our Souls and Bodies to Thee and thy Service, to promote thy Glory and our own Salvation, in a sober, righteous, and godly Life. We renounce the Devil and all his Works, the Vanities of this wicked World, and all the sinful Lusts of the Flesh; desiring nothing so much as to serve Thee faithfully all the Days of our Life. And we sincerely resolve so to improve the Time which thou shalt be pleased to grant us in this World, that we may every Day become better Christians, and persevere in Holiness and Righteousness unto the End. In which Resolutions

lutions do Thou, O merciful God, confirm and strengthen us; and especially this Day keep it stedfastly in the Purpose of our Hearts to perform them, that as we grow in Age, we may grow in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ. *Amen.*

For Grace to enable us to perform that Resolution.

BUT, Lord, Thou knowest the Weakness and Corruption of our Nature, and the manifold Temptations that we daily meet with; We therefore humbly beseech Thee to have Compassion upon our Infirmities, and to give us the constant Assistance of thy Holy Spirit; that we may be effectually restrained from Sin, and excited to our Duty. And when thou seest us giving Way to any Temptation, suffer us not to be tempted above that we are able, but stretch out thy helping Hand to save and deliver us. Imprint upon our Hearts such a Dread of thy Judgments, and such a grateful Sense of thy Goodness to us, as may make us both afraid and ashamed to offend

send Thee; and, above all, keep up in our Minds a lively Remembrance of that great Day, in which we must give a strict Account of our Thoughts, Words, and Actions, and, according to the Works done in the Body, be eternally rewarded or punished by Him, whom thou hast appointed Judge of Quick and Dead, thy Son Jesus Christ our Lord. *Amen.*

IN particular, that we may then be able to give Account of this Day; grant us Grace to have Thee and thy Law before our Eyes, that we may walk in it according to thy Will, with Watchfulness and Circumspection. Keep us sober and temperate in our Meats and Drinks, and diligent in the several Callings and Professions which thy Providence hath appointed us. Grant us Patience under any Affliction Thou shalt see fit to lay upon us, and Minds always contented with our present Condition. Give us Grace to be just and upright in all our Dealings,
quiet

For Grace to guide
and keep us the following Day.

quiet and peaceable among our Neighbours, full of Compassion toward the Needy and Afflicted, and ever ready to do Good to all Men, according to the Abilities and Opportunities which thou shalt give us. That so walking faithfully before Thee all our Days, and being found watching whenever our appointed Time shall come, we may, from a Life of Righteousness, be translated to a Life of Glory, through the Merits and Mediation of Jesus Christ our only Saviour and Redeemer. *Amen.*

AND

[* **A**ND now we are entering upon the Business of the several Stations wherein thy Providence hath placed us, we humbly beg thy Blessing this Day upon our honest Designs and Undertakings. Direct us in all our Ways, and prosper the Works of our Hands:] And as we desire to walk in a constant Sense of thy All-seeing Providence; so let the same good Providence watch over us, and preserve our Going-out, and our Coming-in. Defend us from all Dangers and Adversities, and be graciously pleased to take us, and all Things belonging to us, into thy Fatherly Care and Protection. These Things, O Lord,
and

For God's Blessing upon the Business of the Day.

• *On Sunday Morning, instead of this say,*
And now we are going to the Place of thy publick Worship, we beseech Thee let thy Holy Spirit accompany us, and make us Devout, Serious, and Attentive, Raise our Minds from the Thoughts of this World, in the Consideration of the next, that we may join fervently in the Prayers and Praises of thy Church, and listen to our Duty with honest Hearts, in order to practise it. And give us Grace to dedicate this Day, as Thou hast appointed us, to thy Service, and the Care of our Souls. Direct us in all our Ways, and guide our Feet into thy Paths,

and whatever else Thou shalt see necessary and convenient, either for our Souls, or Bodies, or Estates, we humbly beg of Thee, for the Sake of thy Son Jesus Christ, in whose Name and Words we conclude our imperfect Prayers.

Our Father which art in Heaven ; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread: and forgive us our Trespases, as we forgive them that Trespas against us. And lead us not into Temptation, but deliver us from Evil. For thine is the Kingdom, the Power, and the Glory, for ever and ever. Amen.



Evening Prayer:

To be used in

ALL FAMILIES.

The Family begin together, a little before Bed-time, let the Master or Mistress, or any other whom they shall think most proper, say as follows; all kneeling.

M O S T Graci- Confession of Sins,
ous and Merciful GOD, who art with a Prayer for
of purer Eyes than Contrition and Pardon.
to behold Iniquity, and hast promised
Mercy and Forgiveness to all them
who confess and forsake their Sins;
D We

We come before Thee in an humble Sense of our own Unworthinets, acknowledging our manifold Transgressions of thy righteous Laws, in Thought, Word, and Deed. We have every Day been doing those Things which Thou hast forbidden, and leaving undone the Things which Thou hast commanded; so that when we look back upon our past Lives, and remember that Thou art privy to our most secret Sins, we are afraid of thy Judgments, and ashamed to lift up our Eyes unto Thee. * But O

* Here let him who reads, make a short Pause, that every one may secretly confess the Sins and Failings of that Day.

Gracious Father, who desirest not the Death of a Sinner, look upon us, we beseech Thee, in thy Son Jesus Christ, and for the Merits of his Sufferings be Thou merciful to our Sins. Make us deeply sensible of the great Evil of them, and work in us a hearty Contrition, and let the Remembrance of them be more grievous and afflicting to us, than of any other Evil whatsoever; That we worthily lamenting our Transgressions,
and

and being brought to a Hatred of our Sins, and a hearty Repentance, may obtain Forgiveness at thy Hands, who art ever ready to receive humble and penitent Sinners; for the Sake of thy Son Jesus Christ our only Saviour and Redcemer. *Amen.*

AND lest, thro' our own Frailty, or the Temptations that encompass us, we be drawn again to our former Sins; vouchsafe us, we beseech Thee, the Direction and Assistance of thy Holy Spirit; that as Thou hast put into our Hearts these Desires and Resolutions of Amendment, so by the Help of thy Grace we may bring the same to good Effect, in a Godly, Righteous, and sober Life. Reform whatever Thou findest amiss in the Temper and Disposition of our Souls; that no unclean Thoughts, unlawful Designs, or inordinate Desires, may rest there. Purge our Hearts from Envy, Hatred, and Malice, that we may never suffer the Sun to go down

D 2

upon

Prayer for Grace
to reform and grow
better.

upon our Wrath, but may always go to our Rest in Peace, Charity and Good-will, with a Conscience void of Offence towards Thee, and towards Men: That so our Hearts being a fit Habitation for thy Holy Spirit, he may continually dwell therein; and we, whether we wake or sleep, may be under his blessed Protection, and have our whole Spirit, and Soul, and Body, preserved pure and blameless unto the Coming of our Lord and Saviour Jesus Christ. *Amen.*

The Intercession
general and particu-
lar.

WITH these Prayers in Behalf of ourselves, accept, O Lord, as the Testimony of our Love and Charity, our hearty Intercessions for all Mankind. Let the Light of thy Gospel shine upon all Nations; and may as many as have already heard and received it, live as becomes it. Be more especially gracious to the Church and Nation whereunto we belong. Bless the King and all who by thy Providence have Authority

city under him; so rule their Hearts, and strengthen their Hands, that they may neither want Will nor Power to punish Wickedness and Vice, and to maintain thy true Religion among us. Send down thy Blessings, temporal and spiritual, upon all our Relations, Friends and Neighbours. Reward all that have done us Good, and pardon all those who have done, or wish us Evil, and give them Repentance and better Minds. Be merciful to all who are in any Trouble or Affliction of Mind, Body, or Estate; and do Thou, the God of Pity and Compassion, administer to every one Help and Comfort, according to their several Necessities; for his Sake, who went about doing Good to the Souls and Bodies of Men, thy Son our Saviour Jesus Christ. *Amen.*

TO our Prayers The Thanksgiving,
and Intercessi- general and particu-
ons for future Blessings, lar.
we add our unfeigned Thanks for all
thy Mercies which from Time to Time
thou hast vouchsafed us; for our Being,

our Reason, and all other Endowments and Faculties of Soul and Body: For our Health, Friends, Food, and Rayment, and all the other Comforts and Conveniencies of Life. Above all, we adore thy tender Mercy and Compassion to us and all Mankind, in sending thy only Son into the World, to redeem us from Sin and eternal Death, and in giving us the Knowledge and Sense of our Duty towards Thee. We bless Thee for thy Patience with us, notwithstanding our many and great Provocations; for all the Directions, Assistances and Comforts of thy holy Spirit; for thy continual Care and watchful Providence over us, through the whole Course of our Lives; and particularly for the Mercies and Benefits of the past Day: Beseeching Thee to continue these thy Blessings to us, and to give us Grace to shew our Sense of them, and all thy other Mercies, in a sincere Obedience to his Laws, thro' whose Merits and Intercession we receive them all, thy Son our Saviour Jesus Christ. *Amen.*

IN

IN a particular Man-
ner we beseech
Thee to continue thy
Gracious Protection to us this Night.
Into thy Hand we commend our Souls
and Bodies, our Substance, Dwelling,
and all Things that belong to us. Do
Thou, our gracious God, who neither
slumberest nor sleepest, be pleased to
take both us and them this Night into
thy especial Care and Protection. De-
fend us from all Dangers and Mischiefs,
and from the Dread and Fear of them;
that we may enjoy such quiet and re-
freshing Sleep as may fit us for the Du-
ties of the following Day. And, Lord,
make us ever mindful of that Time
when we shall lie down in the Dust;
and grant us Grace always to live in
such a State, that we may never be
afraid to die; but that whether we live,
we may live unto Thee; or whether
we die, we may die unto Thee; so
that living and Dying we may be thine,
through the Merits and Satisfaction of
thy Son Christ Jesus, in whose Name
and

Prayer for God's
Protection the fol-
lowing Night.

and Words we conclude our imperfect Prayers.

Our Father which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven, Give us this Day our daily Bread. And forgive us our Trespases, as we forgive them that Trespas against us. And lead us not into Temptation, but deliver us from Evil. For thine is the Kingdom, the Power, and the Glory, for ever and ever. Amen.

Morning



Morning Prayer:

To be used, as there is Occasion,
by one Person in private.

ALmighty and
Everlasting
GOD, in whom
I live and move,

Acknowledgement
of GOD's Mercy
and Preservation, es-
pecially in the Night
past.

and have my Being, and whose Mercy
is over all thy Works: I thy need-
dy Creature in a thankful Sense of
thy good Providence over me, render
Thee my humblest Praises for thy
Preservation of me from the Beginning
of my Live to this Day. Blessed
be thy Holy Name for the conti-
nual Protection of thy Hand, by which
I have been defended amidst the
Changes

Changes and Chances of this mortal Life, and kept and delivered from innumerable Dangers, and particularly from the Terrors and evil Accidents of the past Night. To thy watchful Providence I wholly owe

it, [* that no Disturbance hath come nigh me, or my Dwelling, but that I have enjoy'd quiet and refreshing Sleep, and am brought in Safety to the Beginning of this Day.] For these

• When Disturbances of any Kind shall happen, instead of this, say, [*that notwithstanding my Fear and Danger, I am brought in Safety to the Beginning of this Day.*]

and all thy other Mercies, my Soul doth bless and magnify thy Glorious Name ; humbly beseeching Thee to accept this my Morning Sacrifice of Praise and Thanksgiving, for his Sake, who lay down in the Grave, and rose again for me, thy Son, my only Saviour Jesus Christ. *Amen.*

AND

AND since it is Dedication of Soul
and Body to God's
Service, with a Re-
solution to be grow-
ing daily in Good-
ness.
of thy Mercy,
O Gracious Father,
that another Day is
added to my Life;
I here dedicate both my Soul and
Body to Thee and thy Service, to
promote thy Glory and my own Sal-
vation, in a sober, righteous, and god-
ly Life. I renounce the Devil and
all his Works, the Vanities of this
wicked World, and all the sinful Lusts
of the Flesh; desiring nothing so
much as to serve Thee faithfully all
the Days of my Life. And I sin-
cerely resolve so to improve the Time
which thou shalt be pleased to grant
me in this World, that I may every
Day become a better Christian, and
persevere in Holiness and Righteous-
ness unto the End. In which Reso-
lutions do Thou, O merciful God,
confirm and strengthen me; and especi-
ally this Day keep it stedfastly in the
Purpose of my Heart to perform them,
that as I grow in Age, I may grow
in

in Grace, and in the Knowledge of my Lord and Saviour Jesus Christ. *Amen.*

For Grace to enable me to perform that Resolution.

BUT, Lord, Thou knowest the Weakness and Corruption of my Nature, and the manifold Temptations which I daily meet with; I therefore humbly beseech Thee to have Compassion upon my Infirmities, and to give me the constant Assistance of thy Holy Spirit; that I may be effectually restrained from Sin, and excited to my Duty. And when thou seest me giving Way to any Temptation, suffer me not to be tempted above that I am able, but stretch out thy helping Hand to save and deliver me. Imprint upon my Heart such a Dread of thy Judgments, and such a Love of thy Goodness towards me, as may make me both afraid and ashamed to offend Thee; and, above all, keep up in my Mind a lively Remembrance of that great Day, in which I must give a strict Account of my Thoughts, Words, and Actions, and, according to

to the Works done in the Body, be eternally rewarded or punished by Him, whom thou hast appointed Judge of Quick and Dead, thy Son Jesus Christ our Lord. *Amen.*

IN particular, that I may then be able to give Account of this Day; grant me Grace to have Thee and thy Law before my Eyes, that I may walk in it according to thy Will, with Watchfulness and Circumspection. Keep me sober and temperate in my Meat and Drink, and diligent in the Calling and Profession which thy Providence hath appointed me. Grant me Patience under any Affliction Thou shalt see fit to lay upon me, and a Mind always contented with my present Condition. Give me Grace to be just and upright in all my Dealings, quiet and peaceable among my Neighbours, full of Compassion towards the Needy and Afflicted, and ever ready to do Good to all Men, according to the Abilities and Opportunities which thou

E

For Grace to guide
and keep me the following Day.
shalt

shalt give me: That so walking faithfully before Thee all my Days, and being found watching whenever my appointed Time shall come, I may, from a Life of Righteousness, be translated to a Life of Glory, through the Merits and Mediation of Jesus Christ my only Saviour and Redeemer. *Amen.*

AND

[* **A**ND now I am entering upon the Business of the Stations where- in thy Providence hath placed me, I humbly beg thy Blessing this Day upon my honest Designs and Undertakings. Direct me in all my Ways, and prosper the Works of my Hands:] And as I desire to walk in a constant Sense of thy All-seeing Providence; so let the same good Providence watch over me, and preserve my Going-out, and my Coming-in. Defend me from

all Dangers and Adversities, and be graciously pleased to take me, and all Things belonging to me, into thy Fatherly Care and Protection. These Things, O Lord,

E 2

For God's Blessing upon the Business of the Day.

• *On Sunday Morning, instead of this say,*
And now I am going to the Place of thy publick Worship, I beseech Thee let thy Holy Spirit accompany me, and make me Devout, Serious, and Attentive; Raise my Mind from the Thoughts of this World, in the Consideration of the next, that I may join fervently in the Prayers and Praises of thy Church, and listen to my Duty with an honest Heart, in order to practise it. And give me Grace to dedicate this Day, as Thou hast appointed me, to thy Service, and the Care of my Soul. Direct me in all my Ways, and guide my Feet into thy Paths.]

and

and whatever else Thou shalt see necessary and convenient, either for my Soul, my Body, or Estate, I humbly beg of Thee, for the Sake of thy Son Jesus Christ, in whose Name and Words I conclude my imperfect Prayers.

Our Father which art in Heaven ; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread : and forgive us our Trespases, as we forgive them that Trespas against us. And lead us not into Temptation, but deliver us from Evil. For thine is the Kingdom, the Power, and the Glory, for ever and ever. Amen.

Evening



Evening Prayer:

To be used, as there is Occasion,
by one Person in private.

M O S T Graci- Confession of Sins,
ous and Merciful G O D, who art with a Prayer for
of purer Eyes than Contrition, and Par-
don.
to behold Iniquity, and hast promised
Mercy and Forgiveness to all them
who confess and forsake their Sins;
I come before Thee in an humble
Sense of my own Unworthinets, ack-
nowledging my manifold Transgressions
of thy righteous Laws, in Thought,
Word, and Deed. I have every
Day been doing those Things which
Thou hast forbidden, and leaving un-
done the Things which Thou hast
commanded; so that when I look
E 3 back

back upon my past Live, and remember that Thou art privy to my most secret Sins, I am afraid of thy Judgments, and ashamed to lift up my Eyes unto Thee.

* Here make a particular Confession of the Sins and Failings of the past Day.

* But O Gracious Father, who desirest not the Death of a Sinner, look upon me, I beseech Thee, in thy Son Jesus Christ, and for the Merits of his Sufferings be Thou merciful to my Sins. Make me deeply sensible of the great Evil of them, and work in me a hearty Contrition, and let the Remembrance of them be more grievous and afflicting to me, than of any other Evil whatsoever; That I worthily lamenting my Transgressions, and being brought to a Hatred of my Sins, and a hearty Repentance, may obtain Forgiveness at thy Hands, who art ever ready to receive humble and penitent Sinners; for the Sake of thy Son Jesus Christ my only Saviour and Redeemer. *Amen.*

A N D

AND lest, thro' my own Frailty, or the Temptations that encompass me, I be drawn again to my former Sins; vouchsafe me, I beseech Thee, the Direction and Assistance of thy Holy Spirit; that as Thou hast put into my Heart these Desires and Resolutions of Amendment, so by the Help of thy Grace I may bring the same to good Effect, in a Godly, Righteous, and sober Life. Reform whatever Thou findest amiss in the Temper and Disposition of my Soul; that no unclean Thoughts, unlawful Designs, or inordinate Desires, may rest there. Purge my Heart from Envy, Hatred, and Malice, that I may never suffer the Sun to go down upon my Wrath, but may always go to my Rest in Peace, Charity and Good-will, with a Conscience void of Offence towards Thee, and towards Men: That so my Heart being a fit Habitation for thy Holy Spirit, he may continually dwell therein; and I, whether

Prayer for Grace
to reform and grow
better.

whether I wake or sleep, may be under his blessed Protection, and have my whole Spirit, and Soul, and Body, preserved pure and blameless unto the Coming of my Lord and Saviour Jesus Christ. *Amen.*

The Intercession
general and particu-
lar.

WITH these Prayers in Behalf of myself, accept, O Lord, as the Testimony of my Love and Charity, my hearty Intercessions for all Mankind. Let the Light of thy Gospel shine upon all Nations; and may as many as have already heard and received it, live as becomes it. Be more especially gracious to the Church and Nation whereunto I belong. Bless the King and all who by thy Providence have Authority under him; so rule their Hearts, and strengthen their Hands, that they may neither want Will nor Power to punish Wickedness and Vice, and to maintain thy true Religion among us. Send down thy Blessings, temporal and spiritual, upon all my Relations, Friends
and

and Neighbours. Reward all that have done me Good, and pardon all those who have done, or wish me Evil, and give them Repentance and better Minds. Be merciful to all who are in any Trouble or Affliction of Mind, Body, or Estate; and do Thou, the God of Pity and Compassion, administer to every one Help and Comfort, according to their several Necessities; for his Sake, who went about doing Good to the Souls and Bodies of Men, thy Son my Saviour Jesus Christ. *Amen.*

TO my Prayers The Thanksgiving,
and Intercessi- general and particu-
ons for future Blessings, lar.

I add my unfeigned Thanks for all thy Mercies which from Time to Time thou hast vouchsafed me; for my Being, my Reason, and all other Endowments and Faculties of Soul and Body: For my Health, Friends, Food, and Rayment, and all the other Comforts and Conveniencies of Life. Above all, I adore thy tender Mercy and Compassion to me and all Mankind, in sending

ing thy only Son into the World, to redeem me from Sin and eternal Death, and in giving me the Knowledge and Sense of my Duty towards Thee. I bless Thee for thy Patience with me, notwithstanding my many and great Provocations; for all the Directions, Assistances and Comforts of thy holy Spirit; for thy continual Care and watchful Providence over me, through the whole Course of my Live; and particularly for the Mercies and Benefits of the past Day: Beseeching Thee to continue these thy Blessings to me, and to give me Grace to shew my Sense of them, and all thy other Mercies, in a sincere Obedience to his Laws, thro' whose Merits and Intercession I receive them all, thy Son my Saviour Jesus Christ. *Amen.*

IN a particular Manner I beseech Thee to continue thy Gracious Protection to me this Night. Into thy Hand I commend my Soul and Body, my Substance, Dwelling, and

Prayer for God's
Protection the fol-
lowing Night.

and all Things that belong to me. Do Thou, O gracious God, who neither slumberest nor sleepest, be pleased to take both me and them this Night into thy especial Care and Protection. Defend me from all Dangers and Mischiefs, and from the Dread and Fear of them; that I may enjoy such quiet and refreshing Sleep as may fit me for the Duties of the following Day. And, Lord, make me ever mindful of that Time when I shall lie down in the Dust; and grant me Grace always to live in such a State, that I may never be afraid to die; but that whether I live, I may live unto Thee; or whether I die, I may die unto Thee; so that living and Dying I may be thine, through the Merits and Satisfaction of thy Son Christ Jesus, in whose Name and Words I conclude my imperfect Prayers.

*Our Father which art in Heaven,
Hallowed be thy Name. Thy King-
dom come. Thy Will be done in Earth,
as it is in Heaven. Give us this
Day*

Day our daily Bread. And forgive us our Trespases, as we forgive them that Trespas against us. And lead us not into Temptation, but deliver us from Evil. For thine is the Kingdom, the Power, and the Glory, for ever and ever. Amen.



P R A Y E R S

FOR

MORNING and EVENING,

Suited to the Condition of CHILDREN, and
to be said by them in Private; especially when
they cannot be present at the *Publick* or *Family*
Prayers.

MORNING PRAYER.

*When you rise out of Bed in the
Morning, say,*

I laid me down and slept, and rose up
again, for the Lord sustained me.
Psal. iii. 5.

*When you have put on your Cloaths, say
the following Prayer.*

O Almighty God, who madest and
governest all Things in Heaven
and Earth, and whose Mercy is over all
F thy

thy Works ; I give Thee humble Thanks for that Thou hast delivered me from the Perils and Dangers of the past Night, and brought me safely to the Beginning of this Day. Protect me in it, I beseech Thee, by thy good Providence, and give me Grace to be diligent in my Business, and dutiful and obedient to my Parents and Governors. Preserve me from Sicknes and Dangers, and all evil Accidents, but especially from Sin and Vice, and from the Snares and Temptations of profane Company and evil Examples. Keep up in me an awful Reverence of Thee and thy Name, that I may at all Times behave myself in the Holy Offices of Religion with Seriousness and Attention, and carefully abstain from Vanity and Profaneness of all Kinds. Imprint upon my Mind such a Sense and Fear of thy All-seeing Eye, as may keep me from Fashood and Lying, and every evil Way ; remembering that Thou beholdest the most secret Thoughts and Actions of my Heart and Life. That walking always in thy Fear, and being pro-

protected by thy good Providence both in Body and Soul, I may evermore serve and please Thee; and as I grow in Age, may also grow in Grace and Goodness. Grant this, O merciful Father, for the Sake of thy Son Jesus Christ, my only Mediator and Advocate. *Amen.*



EVENING PRAYER.

ALmighty God, in whom I live, and move, and have my Being, and to whose gracious Providence over me, I owe all the Blessings and Benefits which I enjoy; I give Thee humble Thanks for thy Preservation of me, and for all thy other Mercies towards me, from the Beginning of my Life to this Day; Beseeching thee to
F 2. pardon

pardon all the Sins and Failings by which I have at any Time offended Thee, and to give me Grace to avoid them for the Time to come. I thank Thee more especially for the Blessing which Thou hast vouchsafed me, of a pious and virtuous Education; and I pray Thee to make me sensible of the great Benefit of it, and careful to improve it, in a sober, serious, and regular Life, that so I may lay a sure Foundation for my own Happiness, and be a faithful Servant to Thee, and a Comfort* to my dear

* To my dear Father or Mother, if one be dead; or, To my Relations and Governors, if the Parents be both dead.

Parents, whom I beseech Thee evermore to bless and reward for all their Care and Love towards me. I

thank Thee, in particular, for thy Preservation of me throughout the past Day, and beseech Thee to continue thy gracious Protection to me this Night, and to give me such quiet and refreshing Sleep, as may fit me for the Duties of the following Day. All which I beg of Thee, for the Sake of thy Son Jesus Christ,

Christ, my blessed Saviour and Redeemer. *Amen.*

Our Father which art in Heaven ; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread: and forgive us our Trespases, as we forgive them that Trespas against us. And lead us not into Temptation, but deliver us from Evil. For thine is the Kingdom, the Power, and the Glory, for ever and ever. Amen.

When you lie down in Bed, say,

I will lay me down in Peace, and take my Rest, for it is Thou Lord only that makest me dwell in Safety,
Psal. iv. 8.



P R A Y E R S

FOR

MORNING and EVENING.

Suited to the Condition of SERVANTS, and to be said by them in Private; especially when they cannot be present at the *Publick* or *Family* Prayers.

MORNING PRAYER.

When you rise out of Bed in the Morning, say,

I laid me down and slept, and rose up again, for the Lord sustained me.
Psal. iii. 5.

When you have put on your Cloaths, say the following Prayer.

ALmighty and Everlasting God, in whom I live and move, and have my Being, and whose Mercy is over all

all thy Works; I render Thee my humble Thanks for thy Preservation of me from the Beginning of my Life to this Time. In particular, I thank Thee for that thou hast protected me from the Perils and Dangers of the Night past, and hast given me quiet and comfortable Rest, and brought me safely to the Beginning of this Day. Let the same good Providence still watch over me, and preserve my Going-out and my Coming-in; that I may be defended from all Dangers and Mischiefs, and from the Temptations of the World, the Flesh, and the Devil. Give me Grace to behave myself with Sobriety, Diligence, and Honesty, in the Business of my Station, and with Duty and Submission to those whom thou hast set over me; and to desire and endeavour to live in Peace and Love with my Fellow-Servants. Preserve in me a strict Regard to Truth and Sincerity in all my Words and Actions, and let no Fear of Punishment or Displeasure from Men, ever make me transgress my Duty to thee. And to the End I
may

may walk in thy Fear this Day, and all the Days of my Life; keep up in my Mind a due Sense and Reverence of thy All-seeing Eye, and a lively Remembrance of that great Day in which I must give a strict Account of my Thoughts, Words and Actions, and according to the Works done in my Body, be sentenced to Happiness or Misery, to all Eternity. Grant this, O Father, for the Sake of thy Son Jesus Christ, my blessed Saviour and Redeemer. *Amen.*



EVENING PRAYER.

MOST gracious God, who by thy wise Providence hast appointed to Mankind their several Stations and Offices in this Life, I acknowledge thy
Wisdom

Wisdom and Goodness in this and all thy other Dispensations; desiring in all Things to pay a ready and chearful Submission to thy holy Will. To this End, endue me with such a Spirit of Humility, Patience, and Contentment, as is suitable to the Condition in which thy Providence hath placed me. Bless me with Health of Body, and Comfort of Mind, that I may perform the Offices which belong to me with Chearfulness and Resignation; doing my Duty as unto Thee, and not only unto Men, and resting upon thy gracious Promises for a Reward of my Labour and Obedience in this Life. And since, thro' the Frailty of my Nature, and the manifold Temptations which I daily meet with, I cannot always stand upright; I pray Thee to forgive me all Transgressions of my Duty, whether in Thought, Word, or Deed, and especially forgive me the Sins and Failings of the past Day, and enable me by thy Holy Spirit to avoid them for the Time to come, and to be ever growing in the Graces and Virtues of the Christian Life, as long
as

as thou shalt be pleased to continue me in this World. I thank Thee for thy constant Care over me, amidst all the Changes of this mortal Life, and in particular for thy Preservation of me throughout the past Day; and I beseech Thee to continue thy gracious Protection to me this Night, that I may enjoy such quiet and refreshing Sleep, as may fit me for the Duties of the following Day. All which I beg of Thee in the Name, and for the Merits of thy Son Jesus Christ, my blessed Saviour and Redeemer. *Amen.*

Our Father which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespases, as we forgive them that Trespas against us. And lead us not into Temptation, but deliver us from Evil. For thine is the Kingdom, the Power, and the Glory, for ever and ever. Amen..

When

When you lie down in Bed, say,

I will lay me down in Peace, and take
my Rest, for it is Thou Lord only
that makest me dwell in Safety,
Psal. iv. 8.

F I N I S.

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S E V E R A L
PRACTICAL TRACTS,
EXHORTATIONS and ADMONITIONS,
T'O
THE P U B L I C K,
O N
S E V E R A L O C C A S I O N S.

PUBLISHED

By the late Right Reverend
EDMUND GIBSON, D. D.
Lord Bishop of L O N D O N.

Now re-printed, under the Direction of the
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With a P R E F A C E.

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To the PRINTER.

AFTER so publick Recommendation, as I gave of the late *Bishop of London's* practical Tracts, in the Progress of my last Summer's Confirmation, I have the less Difficulty, in concurring with your Request to make Use of my Name, in the Publication of them on this Side the Water. Would to God, my Name were of Consequence enough to give them the Circulation here, that they deserved and found on the other Side! where some of them have passed through no less than Twenty-five Editions, and most of them are to be found in the Hands of private Families.

Dr. EDMUND GIBSON is a Name, so well known, and so greatly revered, in the Christian World, that no Encomiums, from a private Hand, can do Honor or perhaps Justice to it. Providence had placed his Lordship, as a kind of Barrier to Religion, in the populous Cities of *London* and *Westminster*, the Head quarters of Infidelity and Immorality; and it will ever be placed to his immortal Honor, that he was too conscious of the Importance of that Post, and too conscientious in maintaining it, to be prevailed upon to quit it, for either the rich Bishoprick of *Winchester*, or the two Arch-Bishopricks, successively, of *York* and *Canterbury*.

At a time, when Infidelity was making its stoutest and most desperate Attack, from the Press, upon Christianity, his Lordship appeared at the head of some of the best Writers, that ever espoused the Cause of Christ; dispensed to each of them their respective Departments, and with a Superiority, peculiar to him, collected at last the whole scattered Force of their several Arguments, to a Point, in his *PASTORAL LETTERS*. The World has borne its Testimony to the intrinsic Merit of those *Letters*, by the Translations they have undergone into several Languages. He took care himself to distinguish the

Merit of those, who had fought under his Banner, in those Controversies, and either rewarded them out of his own Patronage, or placed them, by that Influence, with which the Crown all along honored him, in the first Seats in the Church.

But the chief Object, of all his Labors and Attention, was the Profaneness and Immorality of the Times. And here he shewed his singular Sagacity, as well as his indefatigable Industry. Books were daily crowding in, from the Press, full of Naughtiness and Obscenity, of Irreligion and Blasphemy, and were circulated with all the Zeal, that might have become more chaste Performances; insomuch, that I have often heard his Lordship say, they had found their Way to our Plantations in *America*, almost as soon as the Impression had been sold off in *London*. To stop the Progress of so fatal and Evil, it is a Truth well known, that such was his Lordship's Industry, so active his Enquiry, that whole Impressions have been seized, of blasphemous and irreligious Pamphlets, before they saw the Light——Well were it for the Religion of this Country of ours, could any expedient be found out, that might restrain the Insolence, the Immorality, the Blasphemy, and not the Liberty of our Press!

Had he stopt here, he had done even greatly for the Service of Religion, but his Piety and his Zeal carried him farther still; and not content with disarming the Adversary, by suppressing his ungodly Works, either he himself prepared, or had always those at hand, who prepared proper Antidotes to such Poison. His Pen was still employed, in refuting the dangerous Doctrines, and shewing the evil Tendencies of those Performances; in Cautions and Warnings to those of his own Diocese; in Addresses to the Publick; in confirming the Truths of Christianity, and inculcating them; and all these, with that Plainness and Perspicuity, which was almost peculiar to him.

Here indeed was that excellent Prelate's Fort; for without disparaging any of those Compositions, which pious and good Men have from Time to Time
given

To the PRINTER.

given to the Publick, none have yet fallen into my Hands, which, either in the Spirit of Piety, or in the Simplicity of Composition, exceed those of the late Bishop of *London*. Indeed I know of few, that equal them. His *FAMILY DEVOTIONS*, his *SACRAMENT of the LORD's SUPPER EXPLAINED*, are perhaps the most blameless Performances, of their Kind, both in Point of Stile, and Sentiment, that have appeared. There is not, I think, a Line in them, above the Comprehension of the common reader, nor a single enthusiastic Flight in the warmest of his Devotions. Clear alike of Coldness and Ecstasy, he has taught Men at length, to pray with the Spirit, and to pray with the Understanding also.

With a Strength of Understanding, given to few Men; in compass of Observation, out-stretched by none, he knew Mankind so intimately; their Wants and Exigencies; their Bents and Capacities; their Passions and their Infirmities, that no Man understood more perfectly, nor labored therefore more successfully, to address them. There was a Grace and Dignity in his Person; a Sanctity of Manners, animated with a manly Chearfulness in his Countenance, and a Purity and Simplicity in his Diction, which they, who saw him in the public Circle, revered; and they, who had Admission to him, in the Circle of his Family and Friends, (I speak it feelingly) admired and enjoyed. Some, who knew him least, felt the Influence of his extensive Humanity. Families of good Repute, under Misfortunes, were at a Loss to account for the Failure as they had been for the Fountain, of very liberal Supplies, till it was known that the Bishop of *London* was dead.

They knew him not at all, (I speak it confidently) who ever objected to him want of Humanity, or Temper in regard to our *Dissenting Brethren*. It is but Charity to suppose, that, if any such there be, they never saw his Preface to his *Four Sermons*, published A.D. 1719, where he declares explicitly and loudly, for an Union of Protestants of every Denomination,

upon the Plan, transmitted by no less Authority, than that of Archbishop *Sancroft*, to the Bishops and Clergy of his Province, and adopted afterwards by those two respectable Primates, *Tillotson* and *Tennison*. This he declared for, and enforced in the most *open* and *public* Manner, whenever Opportunities fell in his way; from the Pulpit, and from the Press.—Hard were his Lordship's fate, to be reproached with too easy an Admission of the Dissenters, even into holy orders, and *leaving behind him the leaven of presbyterianism*, in one diocese; and with persecuting them, when in another!

As his Head was equalled only, whence it was instructed, by his Heart, his Pen was the most truly pastoral, and his Cast of Style the most chaste and practical, of any Author of his Times. To this indeed he was so, almost superstitiously, addicted, that I have heard him more than once observe, of some of our most capital Performances, written in the Service of Religion, that "all they wanted was a little of his Dullness." In all his Charges, therefore, and Addresses to his Clergy, Plainness and practical Preaching was the Point he labored chiefly, and in that particular Department, which fell to his Share, as *Dean of the Chapels Royal*, his first Instructions were, what I was honored with under his own Hand, that "Sermons best received there were such, as consisted of good Morality, and sound Religion, and not such, as were conversant in Theory only, or deep Learning."

Next to the exemplary Life he led, those Compositions, which you are now re-publishing, are the best Comment upon this Rule of his Lordship's, plain and sensible; a good Recommendation of any Composition, and a capital one, in those of the moral and instructive Kind; for after all perhaps it may be said of plain Writing, what a *French* Author somewhere says of its nearest Relation, Common Sense, *Le sens commun n'est pas si commun, que l'on pense.*

Dublin, Dec 4th
1755.

John Ferns.

THE
 SACRAMENT
 OF THE
 LORD'S SUPPER
 EXPLAINED:
 OR THE
 Things to be KNOWN and DONE,
 To make a
WORTHY COMMUNICANT.
 With Suitable
 PRAYERS
 AND
 MEDITATIONS.

First drawn up for the Use of the Inhabitants of the
 Parish of *Lambeth*, and since Revised and Enlarged.

By the Right Reverend Father in GOD,
EDMUND GIBSON, D. D.
 Late Lord Bishop of LONDON.

THE SIXTEENTH EDITION.

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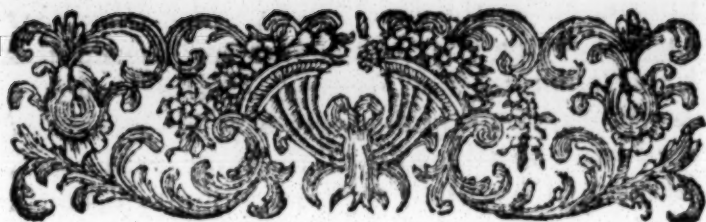


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TO THE
INHABITANTS
Of the PARISH of
LAMBETH.

MY BRETHREN,

THE two Things which above all others help to preserve in Christians a Spirit of Religion and a Reverence of Almighty God, are *Daily Prayer*, and the *Frequent Receiving of the Holy Sacrament*. No Person who duly attends these two Offices, can be unacquainted with God and his Soul; and I may add, that whoever lives in the Neglect of them, lives in a habitual *Forgetfulness* of God and his Duty; or at best, is *Luke-warm* and *Indifferent* in the Concerns of Religion.

It is not many Months, since I put into your Hands an Exhortation to *Family-Prayer*, with two Forms of *Morning* and *Evening-Prayer* for Families;

Families; fitted also for the Use of one *Person* in private. And the good Effects which I find *that* has had among you, encourages me to add this Exhortation to the *Frequent Receiving* of the *Lord's Supper*, together with a plain Account of the Nature and Benefits of that holy Institution, and such Helps and Directions, as may conduce to make you *worthy* Partakers of it.

There are many Books already written upon this Subject; and it is not my Meaning, to persuade you to *lay aside* such as you have been accustomed to, if they be suited to your Condition and Circumstances. My only Design is, to provide proper Instructions and Assistances for those who have none; that those who are religiously disposed, may see the Obligations they are under to come to the *Lord's Table*, and the Manner in which they are to prepare themselves for it; and that others who have really no *Inclination* to come, may not be able to plead the *Want of proper Assistances*, as a Reason and Excuse for their keeping away.

I have endeavour'd to make it plain, and short, and comprehensive, in order to make it of more *general Use*; which seems not to have been regarded enough, in the greatest Parts of the Books that have been written upon this Subject. For some taking it for granted, that the *Nature and Design* of this Institution are sufficiently understood by most Christians, have judg'd it unnecessary to spend Time in explaining it: And others have begun at the *Preparations* for receiving it; forgetting the Slowness of Christians in coming to the *Lord's Table*, and the Scruples, Pretences, and Excuses, by which they endeavour to justify that Neglect.

Neglect. Others again, having set forth the Necessity of *Examining* our Lives in order to it, do omit, for Brevity's sake, the particular *Heads* of Duty to be examin'd upon, tho' *that*, in Truth, seems to be the most necessary Part of our Preparation, and not to be perform'd aright (especially by Persons engaged in the Cares of the World) without some Assistances of that Kind.

On the other Hand, several of the Books upon this Subject are very *large*, and fram'd only for the Use of Persons who are at Liberty to be long and often in their Closets. Such are, the *Weekly Preparations* Before, and the *Weekly Exercises* After the Holy Sacrament: which are very useful to devout Christians who have *much* Leisure, but they have accidentally an ill Effect upon those who have *little*, as they lead them to think, that unless they can go *through the Courses* directed in such Books, their Preparations will be at best imperfect; and their Condition not allowing them Time for *that*, they wholly lay aside the Thoughts of receiving it at all.

I speak not this with the least Intention to lessen the Credit and Value of such Books, which have done great Service to Religion in their several Ways. But when I set myself to draw up proper Instructions and Assistances for my Parish in general, I foresaw they would be very imperfect, except I took it for granted that some Persons were wholly Strangers to the *Nature, Meaning,* and *Design* of this Institution; and that many more, notwithstanding their *Knowledge* of these Things, were shamefully slow and negligent in this Part of their Duty; being either kept from the Lord's Table by some groundless Fears and
Scruples,

Scruples, or satisfying their Consciences with Excuses and Pretences altogether as groundless.

Upon these Accounts, it was necessary to begin with the Institution of the Holy Sacrament; and that being clearly and particularly explained, to proceed to the Obligations upon Christians to come *frequently to it*; and then, to remove out of the Way whatever Scruples or Excuses may either hinder Men from *complying* with these Obligations, or be made a Cloak to hide the Shame and Scandal of *neglecting them*. These are the Heads treated of in the *First Part*; and as many as do not want to be instructed in them, will consider that others do, who are equally under my Care; and blessing God for their own Knowledge and religious Dispositions, will heartily wish and pray, that their Brethren, as well as themselves, may be deliver'd from Ignorance, Error, and Lukewarmness.

Having endeavoured in the *First Part* to give all who are of Age to be instructed, a sufficient Knowledge of the *Institution* of the Sacrament of the Lord's Supper, with their *Obligations* to Receive it; my Business, in the *Second Part*, is to assist them in their Preparations, by laying down a plain Method of proceeding in it; together with the Rules of *Examination*, and such *Prayers* and *Meditations* as I conceive to be proper under each Head, *Before, At, and After* their Receiving. All which I have contrived in the *shortest* Manner that I could, to make it suitable to the Circumstances of such Persons as are obliged to a daily Attendance upon their respective Callings, which happens to be the Condition of the greatest Part of those, whom the Providence of God hath committed

committed to my Care. As to others, who have more Time and Leisure, and who may think this Method of Preparation too short ; it is no Part of my Intention to *confine* them to it, and they may easily furnish themselves with others that are much larger.

But whatever your Condition be, I must beseech all in general who have hitherto lived in the Neglect of this holy Ordinance, to lay to Heart their manifold *Obligations* to partake of it ; and if at first the Preparation shall seem tedious and difficult, they must remember, that nothing has made it so but their own *Neglect* ; and let them be assured, that when they have in earnest begun the Work, they will find it every Time more easy and delightful.

For my own Part, I shall think my Labour happily bestowed, if This, by the Blessing of God, shall prove the Means of adding to the Number of our *Communicants* ; which is the surest Testimony of the Increase of Piety and Religion, and will be an exceeding great Comfort to,

Your very affectionate

Brother and Pastor,

EDMUND GIBSON.

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INTRODUCTION.



*Of the Sacrament of the LORD's
S U P P E R in General.*

THE Sacrament of the Lord's Supper is an Ordinance of the Gospel, appointed by Jesus Christ to preserve in Christians a perpetual Remembrance of his Death, and to make them Partakers of the Benefits of it.

Concerning this Institution, it is requisite that every Christian be well instructed upon the *Six* following Heads: Which consisting, 1. Of Things to be KNOWN; and, 2. Of Things to be DONE; the Explanation

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of

of them will be more clear and distinct, if we accordingly divide them into these two Parts.

P A R T I.

- I. What is the *Nature* and *Design* of the Institution of the Lord's Supper.
- II. What are the *Obligations* which Christians lie under to *Receive* it.
- III. How groundless the *Pretences* are, upon which so many excuse themselves from coming to it.

P A R T II.

- IV. What *Preparations* are requisite, to make us *fit* and *worthy* Partakers of the Lord's Supper.
- V. How we are to behave ourselves *In* the Receiving of it.
- VI. What is to be done by Us *After* We have Received it.

P A R T



P A R T I.

S E C T I.

*Of the Institution of the Sacrament of
the Lord's-Supper.*

THE Sacrament of the Lord's Supper being an Institution of our Saviour CHRIST, the true Knowledge thereof must be sought for in the Holy Scriptures, especially in the New Testament, which contains the History of our Saviour's Sufferings, and of the Covenant that God made with Mankind in his Blood.

The Institution of this Sacrament best explained by the Institution of the *Passover*.

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BUT

BUT inasmuch as this Ordinance of the Christian Religion, was not only instituted at the *Time* of holding the *Jewish Passover*, but was in some Measure taken from it, and doth in many Respects bear a Relation to it; therefore in order to a clearer Understanding of the Sacrament of the Lord's Supper, it will be necessary to premise somewhat concerning the Institution of the *Jewish Passover*. For this Reason, I will first, by way of Introduction, give a brief Account of the Occasion, Manner, and Design of instituting the *Jewish Passover*; and then I will apply that Account to the Institution of the *Lord's Supper*, and by that Means lead the Reader to a full and distinct Knowledge of this Institution.

As to the Occasion of instituting the *Jewish Passover*; we read in the xiith Chapter of the Book of *Exodus*, that when God was about to deliver the Children of *Israel* out of their Bondage in *Egypt*, and to the End *Pharaoh* might let them go, had determined to slay all the First-born of the *Egyptians*; he commanded, by the Hand of Moses, that in the Evening of that Night in which he meant to do this, every House of the Children of *Israel* should slay a Lamb without Blemish, and take of the

the Blood, and strike it on the Posts of their Houses, that it might be a Token to the destroying Angel not to slay the First-born in any of the Houses where the Blood was seen. Which slaying of the Lamb, if it was for the Redemption of their First-born, as it seems to have been, was very agreeable to the End and Design of expiatory Sacrifices from the Beginning; wherein God was pleased to accept the Blood of Beasts for the Lives of Men, and which he had done most remarkably in accepting a Ram for the Life of *Isaac*, when *Abraham* was about to offer him in Obedience to his Command.

WHEN the Lamb was slain, and the Blood stricken on the Posts of the Houses, it was eaten by the *Family* (as Peace-offerings, and Sacrifices of Praise and Thanksgiving, were afterwards ordered to be;) and what remained was burnt with Fire, and none of it kept until the Morning; which also was afterwards ordained by God as a Rule in all Peace-offerings for Thanksgiving. (*Lev. vii. 15.*) *And the Flesh of the Sacrifice of his Peace-offerings for Thanksgiving, shall be eaten the same Day that it is offered; he shall not leave any Thing of it until the Morning. And withal it was eaten with unleavened Bread,*
(which

(which is heavy and unfavoury) and with bitter Herbs ; both of them in Token of the hard Bondage which they had endured in *Egypt*.

AT the same Time that God enjoined all this to be performed in the Night on which they were to be delivered ; he commanded that the same should be observed and repeated by them, for a perpetual Ordinance, as long as they continued a People, (*Exod. xii. 24.*) *Ye shall observe this Thing for an Ordinance to thee, and to thy Sons for ever.* And the End of making it a perpetual Ordinance, is expressed at the 26th and 27th Verses : *And it shall come to pass when your Children shall say unto you, What mean you by this Service? That ye shall say, It is the Sacrifice of the Lord's Passover, who passed over the Houses of the Children of Israel in Egypt, when he smote the Egyptians, and delivered our Houses.*

IN Compliance with these Commands their Method of Holding the Passover (as the *Jewish* Writers relate it) was thus : After the Master of the House had taken the bitter Herbs, and eat of them himself, and distributed to the rest, he related the History of the Miseries of their Forefathers in *Egypt* ; which being ended, he took
unleavened

unleavened Cakes, and having blessed them, eat and distributed them, saying, *This is the Bread of Affliction which our Forefathers did eat in Egypt.* Then, he also distributed the Lamb, which was followed by a Cup of Wine, first blessed, and then distributed ; in like Manner as their other Festival Entertainments were usually ended. And the whole Service was concluded with an Hymn of Praise and Thanksgiving, namely the cxliith and the cxlvth *Psalms.*

IN this short Account of the *Jewish* Passover, we see a solemn Ordinance instituted by God, in Commemoration of the greatest Deliverance that he ever vouchsafed to that People ; with a Command to them and their Posterity to continue the Observance of it, as long as they should continue a Nation. And we see the Blood of the Lamb, as a Sign and Token of God's having taken them into his Protection ; that they being thus eminently delivered, and preserving the Memory of that Deliverance to all Generations, might ever continue to be his People, as he had shewn himself to be their God. Likewise, we see God establishing the Token of a peculiar Covenant with the Seed of *Jacob*, (from whom the Messiah, the great Blessing promised to *Abraham*,

ham, was to come) over and above the Covenant of Circumcision, which was common to the whole Seed of Abraham. For it was this Deliverance, and the Memorial of it, which shewed them that they were the People mentioned by God, when he made the Covenant with Abraham, whose Seed were to be afflicted in a strange Land, and after that to be delivered, and put in Possession of the Land of Canaan. And this Deliverance was as it were the Beginning of that Covenant, into which God entered with them in a more solemn Manner at Mount Sinai; where, after the Burnt-Offerings and Peace-Offerings (Ex. xxiv. 5.) Moses, the Mediator of that Covenant between God and the People, took the Book of the Covenant, which began with a Memorial of this great Deliverance, I am the Lord thy God, which have brought thee out of the Land of Egypt, out of the House of Bondage, and contained in it all that was required on God's Part. Having read it in the Audience of the People, and received a solemn Declaration and Promise of Obedience on their Part, (All that the Lord hath said, will we do, and be Obedient) he then took the Blood and sprinkled it on the People, and said, Behold the Blood of the Covenant which the Lord hath made with you concerning all these Words.

Words. And if we look back to the elder Times before *Moses*, we shall find it a very early Practice, not only to worship God by Sacrifices, but also to make and ratify *Covenants* by Blood.

IN the foregoing Account of the Institution of the Passover, and of the Covenant which God entered into with the *Israelites*, we see plainly, that all this was a Type and Figure of our Saviour

The foregoing Account of the Passover, applied to the Institution of the Lord's Supper.

CHRIST, and of the far greater Deliverance from the Slavery of Sin and Satan, which he wrought for Mankind by his own Blood; taking their Guilt upon himself, and receiving them into his Protection, and affording them constant Supplies of spiritual Strength, and at last conducting them to their heavenly Rest; of all which, the Passover, and the receiving *Manna* from Heaven, and Water out of the Rock, and God's conducting them to *Canaan* their earthly Rest, were only Types and Figures, and are so declared to be in the New Testament: Particularly, in Allusion to the Passover, CHRIST is called (*John* i. 29.) *The Lamb of God which taketh away the Sins of the World.* And we are said (*1 Pet.* i. 19) *to be redeemed with the precious*

precious Blood of CHRIST, as a Lamb without Blemish and without Spot. And CHRIST is stiled (Rev. v. 19.) the Lamb that was slain, and that redeemed us to God by his Blood. Which Redemption was not only

wrote for us by CHRIST, at the *Time* of the *Jewish Passover*, but the Memorial of it, *Mat. xxvi. 26.* which he then instituted, was *Mark xiv. 23.* the very Bread and Wine *Luke xxiii. 19.* which were ordinarily used *1 Cor. xi. 23.* and blessed in the Celebration

of the Passover: Only, they were consecrated by him to be Memorials of a far greater Deliverance and Blessing; the Bread, and the Distribution of it, to represent his Body broken; and the Wine, as distinct from it, to represent his Blood shed; for the Deliverance of Mankind from the Dominion of Satan. As for the *Lamb*, he himself was now to be slain in the stead of it; and as for the Hymn which our Saviour and his Disciples sung on that Occasion, it was probably the very same Hymn of Blessing and Thanksgiving, that the *Jews* usually sung after their Passover. In Allusion whereunto, and to the Cup of Blessing, which among the *Jews* did immediately precede the concluding Hymn, St. Paul (1 Cor. x. 16.) calls the Cup in the Communion, *the Cup of Blessing*; and *Blessing* in the Language of Holy Scripture, being

being the same with *Praising and giving of Thanks*, the whole Office of the Communion was called by the antient Christians the *Eucharist*, as being a solemn Service of Praise and Thanksgiving for the greatest Mercy that God ever vouchsafed to Mankind. And further, as the Passover was to remain among the *Jews* a *standing Memorial* of their Deliverance, as long as they continued a Nation; so CHRIST (being about to fulfil and abolish that Type by the Offering of himself, and thereby to work for Mankind a *Spiritual Redemption* from the Slavery of Sin and Satan) did establish a *standing Memorial* of this Deliverance, to be celebrated among Christians to the End of the World, or till his second Coming: *This do*, says our Saviour, *in Remembrance of me*; and St. Paul (1 Cor. xi. 26.) *As often as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death till he come*; commemorating his Love to Mankind in laying down his Life, together with the great Deliverance wrought for them, and the great Blessings and Benefits which his Death insur'd to them. And this, no Doubt, with the same further Design that was in the *Jewish Passover*; namely, that by the Remembrance of those Blessings and Benefits (reviv'd upon their Minds by the Celebration of this Ordinance,

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and

and represented to their View by the visible Signs of Bread and Wine) and by putting Christians, to the End of the World, as much as might be, into the Circumstances of those who *beheld* our Saviour hanging on the Cross; there might be excited in them a great Thankfulness, and a suitable Sense of Duty, and (as a Consequence of these) repeated Resolutions and Vows of Obedience.

The Holy Sacrament a *Covenant*, as the Passover was.

For as the Passover of the *Jews* was not only for a perpetual Memory of their Deliverance, but also for a perpetual Declaration of Goodness on God's Part, and of Duty and Obedience on theirs, and was therefore in the Nature of a Covenant between them; so, though the first Design of the *Lord's Supper* was what our Saviour himself expresses, namely, for a *perpetual Remembrance of his Death*, yet was it also intended to be the Memorial of the *Covenant* which was established in his Blood between God and Man. And accordingly, in the Institution of this Sacrament, our Saviour declared the Cup to be the New Testament, or *Covenant*, in his Blood: that is, the Representation of the Shedding of his Blood, which Blood was to be the Foundation of a new Covenant, between

between God and Man, for the Forgiveness of Sins, and the bestowing all Spiritual Blessings and Benefits in order to eternal Happiness after this Life, on Condition of *Faith* in CHRIST, and a *sincere* Obedience. On God's Part, it is a perpetual Pledge and Assurance to Men of all that he has promised them through CHRIST; and on Man's, Part, it is a solemn Profession of Obedience, and a pleading the Merits of CHRIST in the Presence of God, and a Representation made before him of the Passion of his Son, to the End that he may be favourable and propitious to us, according to the Tenour of that Covenant.

For this, like all other Sacraments, is not only a Sign, but an *assuring* Sign, as a pious and learned * Writer expresses it; and the Sacramental Bread and Wine (like the *Manna*, and the *Rock*, in the Wilderness) are not only Emblems of

The Holy Sacrament a Communion with Christ our Head, and a means of deriving spiritual Nourishment to his Members.

* Mr. Mede.

CHRIST, but Pledges which assure all faithful Receivers of their enjoying Him, with all his Benefits. And he afterwards expresses this yet more distinctly; observing, That in a Sacrament, we must not only consider the visible Sign, but chiefly the invisible Thing thereby signified and confirmed: Which

invisible Thing (says he) is always double. First The Root or Fountain: Secondly, The gracious Blessings and Benefits which flow from it. The Root and Fountain is He, through whom, and by whom, we receive all the Blessings and Benefits we enjoy from God our Father, and without whom he vouchsafes us nothing. And therefore as God confers no Manner of Blessing upon us, but through Christ; so the Manner and Nature of a Sacrament, is to assure and confirm to us whatsoever it offers us, only through him.

Now, the Benefits which CHRIST obtain'd for us by his Death, are the Pardon of our Sins, and spiritual Strength; and, which is the certain Consequence of these, Peace with GOD. And CHRIST has appointed Bread and Wine to be the *Memorial* of his Death; Bread, as strengthening the Body, and Wine, as comforting and refreshing the Heart; to signify that spiritual Strength and Comfort, and Refreshment, which are convey'd to our Souls by the Grace of GOD; and by the Sense and Assurance of our Reconciliation to him. And as oft as we celebrate this holy Memorial, in Obedience to the Command of CHRIST; we on our Part, do not only profess our Belief in him, and our Reliance upon his Merits, but we *set forth* and *plead* before
GOD

Sect. I. *Of the Lord's Supper.* 29

GOD the Atonement made for us by his own Son, and with an humble Assurance lay Claim to the Benefits of it; all which GOD consigns and seals to us in these holy Mysteries, upon our Faith and Repentance. This is what St. *Paul* seems to mean (*Cor.* 10. 16.) when he calls the Christian's Cup of Blessing, the *Communion* or *Communication* of the Blood of CHRIST; and the Bread which we break, the *Communion* or *Communication* of the Body of CHRIST; that is, a Conveyance of all the Benefits of his Death and Passion, to every faithful and worthy Receiver.

AND the Comparison that our Saviour makes between the *Manna* of the *Jews*, which supported them on their Journey to the Earthly *Canaan*, and his Flesh and Blood, which was to be the spiritual Food of Christians in their Pilgrimage towards their Heavenly Rest, shews the spiritual Efficacy of eating his Flesh and drinking his Blood, or participating of these *Memo-*
rials of them by a lively Faith: (*John* vi. 49.) *Your Fathers did eat Manna in the Wilder-ness, and are dead; but* (ver. 54, 56.) *who-so eateth my Flesh, and drinketh my Blood, hath eternal Life,—and dwelleth in me, and I in him.* And what he adds, (ver. 63.) *The Words that I speak unto you, they are*
C 3 Spirit,

Spirit; and they are Life; shews plainly, that he spake of *spiritual* Gifts and Graces, which breed and nourish in us a *spiritual* Life, and maintain a *spiritual Union* between CHRIST and us; and which are convey'd and seal'd to us by our partaking of his holy Ordinance, that he hath appointed, with true Faith, and a penitent Heart. The Substance of all which is briefly, but fully expressed in our Church Catechism, where it tells us the Meaning of a *Sacrament* in general; namely, *An outward and visible Sign of an inward and spiritual Grace, given unto us, ordained by Christ himself, as a Means whereby we receive the same, and a Pledge to assure us thereof.*

ACCORDINGLY, the Sacrament of *Baptism* is not only a Rite or Ceremony, by which we are admitted into the Christian Church, or the Society of Christian People; but it is also, as St. Paul calls it, *the Laver of Regeneration, and the Renewing of the Holy Ghost*, (Tit. iii. 5.) agreeably to our Saviour's own Expression (John iii. 5.) of being *born again of Water, and of the Spirit*; all which accompanying this Initiation into the Society of Christians, are plainly Descriptions of a *new Birth*, and a *new Life*, produc'd and wrought in us by the Spirit of God. Of which spiritual Life, the
Body

Sect. I. *Of the Lord's Supper, &c.* 31

Body and Blood of CHRIST (receiv'd by the Faithful, according to his own Ordinance, with a penitent Heart and lively Faith) are the proper *Nourishment*; as the Graces therein convey'd to us, are the *Showers* which water and keep alive those Seeds of the Spirit that are sown in our Hearts by Baptism, and make them spring and grow up to everlasting Life. And as the Covenant into which we enter with God in our Baptism, is a Covenant of *Grace*, which not only leaves room for Mercy and Favour upon our Repentance for past Sins, but also promises new Supplies of Strength, to enable us to resist and subdue them for the Time to come; so is our receiving the Sacrament of CHRIST's Body and Blood, a solemn *Renewing* of that Covenant. On our Part, it is a Pleading before God the Merits and Efficacy of CHRIST's Death, for the Pardon of our past Sins, and for Grace to avoid them for the Time to come; and on God's Part, it is a *Conveying* and *Sealing* those Benefits to every penitent and faithful Receiver.

AND on Account of the great Benefit and Importance of this Institution, and the due Use of it, in the whole Course of the Christian Life, it has been long called among Christians, by way of eminence,
the

the *Holy Sacrament*; as being, of all others, the most *Holy* and significant Ordinance and Mystery of our Religion, and being also, (according to the Use of the Word in *Latin* Writers for an *Oath*, and particularly for the Oath of *Fidelity* which Soldiers took to their Commanders) a solemn Engagement, by which Christians declare their unfeigned Resolutions of Obedience, and that notwithstanding their former Disobedience, they will, for the Time to come, be the faithful Servants and Soldiers of JESUS CHRIST. Agreeably to the Account which *Pliny* writes to *Trajan* the Emperor, of the Manner of the Christian Worship, *That having sung an Hymn to CHRIST as GOD, they did Sacramento se obstringere, bind themselves by an Oath, not to Rob, Steal, commit Adultery, &c.* (Book 10. Ep. 97.) which is a plain Description of the Celebration of the Lord's Supper.



S E C T II.

The Obligations upon Christians to partake frequently of the Sacrament of CHRIST'S Body and Blood.

IN this Account of the Institution, Nature, and Efficacy of the Sacrament of CHRIST'S Body and Blood; The Comfort every serious Christian will find of frequent Communion. sufficient Arguments, not only to persuade and dispose him to be a Partaker of it, but to desire it zealously, and to come to it frequently, as an Institution and Exercise that is full of spiritual Comforts, Blessings, and Benefits. Consider it barely as a *Memorial* of CHRIST'S dying for us; and what can be more comfortable, than to remember our Deliverance from the Dominion of Satan, the Slavery of Sin, and Eternal Misery? Consider it, not only as a Sign, but as an *assuring* Sign, or, in other Words, not only as a Remembrance of our Redemption from Sin, and Reconciliation to God, but as a Seal and Pledge of his Pardon

Pardon and Favour; and how sweet and refreshing must this be to a pious Soul, which finds no Peace or Comfort but in an Assurance of God's Pardon and Favour. Consider it is a *Renewal* of our Covenant with God, and a solemn Pleading of the Merits of CHRIST before him; and who, that is conscious of his manifold Breaches of that *Covenant*, and sensible how great Need he has to lay hold on the Merits of CHRIST, can be indifferent whether he join with his Fellow Christians in this divine Office? Finally, consider the happy *Effects* of a due and religious Use of this holy Ordinance, as it gives fresh Nourishment to the Soul, and is the Means of conveying into our Heart, new Supplies of spiritual Strength; and surely, none who do in Earnest labour against Sin, and at the same Time feel their own Weakness and Corruption, can need much Persuasion, to use the *proper Means* of obtaining Strength from God, to *support* and *quicken* them in their spiritual Welfare.

THESE, and the like Considerations of
 Frequent spiritual Comfort and Benefit,
 Communion must of Course make it the
 enjoined and Desire and Delight of serious
 Supposed in Christians, to partake of this
 Scripture. holy Ordinance. And that others who are
 not

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not so strongly affected and influenced by those Motives of spiritual Comfort and Benefit, may not think themselves at Liberty to partake or not partake of it, as they please; they are to remember that it is an express *Command* of our Saviour CHRIST, and, which is more, his *dying Command*, that every Christian do join in this solemn Memorial of his Death and Passion. For so we read in the Gospel (*Luke xxii. 9.*) that immediately after he had administered it to his Disciples, he added, *This do in Remembrance of me*; and in St. Paul, who declares (*1 Cor. xi. 23.*) that he delivers nothing but what he had received from CHRIST, we read, that our Saviour did not only add those Words after the Administration of the Bread, but did yet more expressly add, after the Administration of the Cup, *This do ye, as oft as ye drink it, in Remembrance of me; For as often as ye eat this Bread and drink this Cup, ye do shew the Lord's Death till he come*; that is, till his second Coming to judge the World. By which Precept the Communion of CHRIST's Body and Blood, as represented by Bread and Wine in this Holy Sacrament, is made the standing Memorial of his Death and Sufferings, in all Christian Assemblies, to the End of the World.

AND

AND so, it is plain, the Disciples and first Christians understood it, and in their Practice made it not only a Part of Religious Worship, but a constant Part of the Service of the Lord's Day? as we gather from that general Account (*Acts* ii. 42.) of their *continuing stedfastly in breaking of Bread and in Prayers*; and a more particular Declaration of it, (*Acts* xx. 7.) *Upon the First Day of the Week, when the Disciples came together to break Bread*: with the Testimony of *Justyn Martyr* (an ancient Father, who lived near the Age of the Apostles,) concerning the Practice of the Christians in his Time, "That their Custom was, to meet together on the Lord's Day, and after certain Portions of Scripture read and expounded to them, to join in Prayer, and in the *Sacrament*." Like to which is the forementioned Account that *Pliny*, who was Governor of *Bitbunia*, gave of the Christians in that Province. "That upon a set solemn Day (which was very probably the Lord's Day) they were wont to meet together, and oblige themselves by a *Sacrament*, or solemn Oath, not to commit any Wickedness, &c." Not that our Saviour or his Apostles had made it an *express Command*

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mand to celebrate the Holy Communion every Lord's Day; but such was the fervent Zeal of those early Times for their Dying Lord, and so great a Reproach is it to the general Neglect and Lukewarmness of our Age!

BUT besides the express Command of CHRIST, and the spiritual Benefits which the Participation of the Body and Blood conveys to every sincere Receiver in a *supernatural* Way; a further Inudcement and Obligation to frequent Communion, is that in a *natural* Way, it is the immediate Means and Occasion of stirring up in our Hearts many Godly Thoughts and Considerations, which exceedingly tend to arm us against Sin, and to improve and establish us in the Ways of Godliness.

The many Advantages which accrue to Christians from frequent Communion.

FOR Instance;

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| 1. THE Cares and Pursuits of this World, however Innocent in themselves, are apt to withdraw Men's Thoughts from the Things of the next Life, and to bring them by degrees to an habitual Forgetfulness even of their Christianity, and of the | 1. Remembrance of our Christianity. |
| D | Relation |

Relation they bear, and the Obligations they owe to the Author and Founder of our Religion, the Lord JESUS CHRIST. But the Holy Sacrament being a Service peculiar to Christians, and that by which they are chiefly distinguished from Men of all other Religions, keeps up in their Minds a lively Sense of their Christian Profession, and of the Relation and Union that is between them and CHRIST their Head. Not only the *Jews*, but the *Mahometans* and *Heathens*, worship God, and offer up Prayers and Praises to the Being from whom they received their Blessings. But the Service peculiar to Christians (that which leads them to a clear and lively View of the Founder of their Religion, and that by which they chiefly declare and profess themselves Christians) is the shewing or setting forth the Sufferings of CHRIST for the Sins of the World, by joining in the Communion of his Body and Blood. Infomuch, that in the early Ages of Christianity, an habitual abstaining from this Holy Sacrament would have been judged a Renouncing of Christianity itself; as, no doubt, the frequent Attendance on it, is an excellent Means to confirm and establish us more and more in our Faith, and to enliven our Hope and Trust in the Merits of a crucified Saviour.

2. THE

2. THE noblest and most worthy Motive of our Obedience, is the *Love of God*: And as the most effectual Way to raise and cherish that Love in our Hearts, is the frequent Remembrance of God's Love to us; so the highest Instance and Testimony of his Love, is our Redemption from Sin and Eternal Death, by the Blood of his own Son. *God so loved the World, that he gave his only begotten Son*, John iii. 16.—*Greater Love hath no Man than this, that a Man lay down his Life for his Friends*, John xv. 13.—*God commendeth his Love towards us, in that while we were yet Sinners (and so his Enemies) Christ died for us*, Rom. v. 8.—*Hercin is Love, not that we loved God, but that he loved us, and sent his Son to be the Propitiation for our Sins*, 1 John. iv. 10. Now, this great Evidence of his Love is set before us in the Holy Sacrament after such a sensible and affecting Manner, as cannot fail of engaging all those to a suitable Return of Love and Obedience, who by their often repeating that Memorial of his Mercy and Goodness, keep up in their Hearts a lively Sense of their Obligations to him.

3. THAT which makes Men careless of of their Ways, and presumptuous in offending God, is the Want of considering how *provoking* and *abominable* a Thing *Sin* is in his Sight; a due Sense of which would be a perpetual Restraint from it. Now, as often as we receive the Holy Sacrament, we have before us the utmost Expressions of God's Wrath and Indignation against Sin, inasmuch as no Atonement could make Satisfaction for Sin, or reconcile the Sinner to him, but the Death of his own Son, which we are then commemorating. The Destruction of the old World by the Flood, and the raining of Fire and Brimstone upon *Sodom* and *Gomorrah*, were dreadful Testimonies of his Displeasure against Sin. But infinitely higher and more terrible is this Expression of his Displeasure against it, that when CHRIST had undertaken our Deliverance from the Wrath of God, no less Atonement could satisfy the Divine Justice, than those Agonies and Sufferings of his own dearly beloved Son. We see him, to all outward Appearance, forsaken of God, and ready to sink under the Weight of our Sins; his Body torn, and his Blood shed, and he undergoing all the Miseries of a most painful,

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ful, bitter and ignominious Death: all which the Sacrament of his Body and Blood is designed to set before us in the most lively and affecting Manner, and by that to imprint and revive upon our Minds a just Sense of the Abhorrence that God has of Sin, and the suitable Dread that Men *ought* to have of committing it.

4. THEY who have continued long in their Sins, and others whose Constitution, or Mistakes in Religion, have led them to desponding Thoughts, are apt to *despair* of Mercy and Pardon at the Hands of God. And in this Condition, there is no where such Comfort, as in the Blessed Sacrament; which is not only a perpetual Assurance to Mankind of God's Readiness to receive and admit them to the renewing of their Covenant with him, but also a *visible Pledge* and *Seal* of the Pardon of their Sins, upon their Faith and Repentance. 4. Remedy against Despair.

5. ALTHOUGH nothing can be more necessary than a due Knowledge of the Sins of our Lives, in order to our repenting of them; yet there is no Work which the Generality of Christians are more willing to avoid and put off, than the Examination 5. Knowledge of our spiritual State.

of their Lives. So that it is to be feared such Examinations are seldom set about, and thoroughly performed, but by those religious Persons who frequent the Holy Sacrament, and who, by obliging themselves to that, in Obedience to the Command of CHRIST, do at the same Time oblige themselves to a serious Consideration of their Lives; that having made up all Breaches between God and them by a sincere Repentance, they may be in a proper Frame and Disposition of Soul to renew their Covenant with him. By which Means, this necessary Work of Examination (however ungrateful and difficult to lukewarm Christians, who let their Accounts run on for Want of fixt Times to state and settle them) is by being so often repeated, both easy and delightful to the frequent Communicant.

6. THE *Vows* and *Resolutions* which Christians make before God

6. Keeping our Vows of Obedience. concerning spiritual Matters, are much less remembered and regarded, than the Promises they make to Men in the Affairs of this Life. The Cares and Business of this World turn our Minds from Heavenly to Earthly Thoughts, and Temptations often drive us from our Religious Resolutions, and

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and Time itself wears away the Remembrance of them. Against all which Evils and Mischiefs, the true and effectual Remedy is, the frequent Receiving of the Holy Sacrament ; which gives us Occasion to repeat our Vows often, and not only keeps them fresh upon our Minds, but makes us *afraid* to break them, considering that at the next Celebration of that holy Ordinance, (which with the frequent Communicant can never be far of) we must call ourselves to a strict Account for it.

7. NOTHING is more contrary to the Gospel of CHRIST, nor more dangerous to the Souls of Men, than the living in *Wrath, Envy* and *Malice*. And yet so many are the Provocations which we meet with in the Course of our Business and Conversation, that there are few Sins to which Mankind are more exposed, and which being once rooted in the Heart, are more hardly pluck'd out, than these. And amidst the many Temptations to Malice and Revenge, the true Way to be safe and innocent, is to come frequently to the Holy Sacrament ; in our Preparations whereunto, we are more particularly bound to examine our Hearts upon that Head, *Matth. v. 23, 24. If thou bringest thy Gift to the Altar, and there rememberest*

7. Remedy
against Ma-
lice.

memberest that thy Brother hath ought against thee, Leave there thy Gift before the Altar, and go thy Way, first be reconciled to thy Brother, and then come and offer thy Gift.

Add to this, that the communicating in this holy Ordinance represents to our Minds some of the most forcible Motives to Forgiveness and Charity. There we see in how gracious a Manner the Great God of Heaven and Earth pardons the Offences of his Creatures, and is reconciled to them. We see by Faith, the Son of God even dying for us, while we were Enemies to him. And we see ourselves united with the Congregation of Christian People, in one Body, under CHRIST our Head; *for we being many, are one Bread, and one Body* (1 Cor. x. 17) Or, if these Considerations do not work us into a charitable Disposition, we remember that one great End of our coming thither, is to sue for the Pardon of our Sins ; and we are very sure, that God will not forgive us, unless we also forgive our Fellow-creatures. And thus, by obliging ourselves to receive the Holy Sacrament frequently, the Roots of Malice and Envy are kept under, and by degrees rooted up, which would otherwise overspread the whole Heart.

8. As all the Blessings of God require suitable Acknowledgements on our Part; so especially his infinite Love and Mercy in the Redemption of Mankind, ought to be often remembered and dwelt upon by every Christian. How seldom this is in any Measure performed by those who neglect the Blessed Sacrament, I need not say, because their own Consciences know it; but this I must say, that it is high Presumption in any Christian to hope for the Benefits of CHRIST's Redemption, while he shews himself altogether insensible of them, by refusing to join with his Fellow-christians in this Sacrifice of Praise and Thanksgiving, which CHRIST appointed, and the Church of CHRIST continues, in Remembrance of them: Where Societies of devout and sincere Christians assemble together, with one Heart and one Voice, to celebrate the Wisdom and Goodness of God in the Redemption of Mankind, and to profess and confirm their Faith in CHRIST crucified; and by remembering the miserable State out of which they are delivered, and the glorious Hopes of which they are made Partakers through the Merits of CHRIST's Death, do fill their Hearts with spiritual Joy, and pour out their Souls before God in Praises and ~~adoration~~.

THESE

THESE are some of the blessed Advan-
 TheSum. tages which flow from the due
 and frequent Receiving of the Holy Sacra-
 ment; That it puts us in mind of the Re-
 lation we bear to CHRIST, and of our ma-
 nifold Obligations to love and obey him;
 That it is a Check to *Presumption*, by
 shewing GOD's Hatred of Sin; and a Re-
 medy against *Despair*, by representing his
 Mercy to penitent Sinners; That it will not
 suffer us to go on securely in the Transgres-
 sion of our Duty, but awakens our Con-
 sciences, and obliges us to examine our
 Lives, and renew our Vows of Obedience,
 and raises us from these Earthly Thoughts
 (in which our Souls would otherwise be bu-
 ried) to the Heavenly Exercises of praising
 and adoring our Creator and Redeemer.
 That is, in a few Words, it obliges us to
 live up to our Profession, and as becomes
 the Gospel of CHRIST.

AND these Considerations being laid to
 Heart as seriously as they The Applica-
 ought, cannot fail of oblige- tion.
 ing and disposing all, who are in earnest in
 Religion, and resolve to be Christians in
Deed as well as Name, to repair frequently
 to the Lord's Table, which is so excellent a
 Means to preserve their Innocence, and im-
 prove

Sect. II. *Receive the Holy Sacrament.* 47

prove them in all Christian Graces and Virtues; especially since it is the Means which CHRIST himself hath appointed for these Ends, and being observed in Obedience to his Command, will be always attended with a more especial Blessing. And as the Neglect of this Holy Ordinance is a high Contempt of the Authority of our Saviour, who commanded Christians to continue this Remembrance of his Dying for them; so for us to think that our *Souls* can be nourished and grow up to Eternal Life, without a Religious Use of the Ordinances which CHRIST hath appointed for that End, is as vain a Thing, as to hope that our *Bodies* can live and grow without their proper Nourishment.

BUT notwithstanding all this, I doubt there are very many Christians, who, though they seldom or never come to the Lord's Table, do yet reckon themselves sufficiently concerned for their Eternal Happiness. Which Happiness being in itself unspeakably great, and also a Deliverance from endless Misery, cannot but be earnestly desired and wished for by all, if bare *Wishes* would bring them to it. But it is a great Folly and a dangerous Delusion, to imagine that we are in Earnest for the End, while we are visibly negligent of the
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the Means; that is, that we do above all Things desire the Salvation of our Souls, when there is Nothing we neglect more than the Holy Ordinances and Exercises which CHRIST hath appointed, as the standing Means to obtain and secure it. So that they do but flatter themselves into their own Destruction, who either hope for Heaven without a holy Life, or believe that Holiness of Heart and Life can be bread and cherished in us by any other Way, than that which CHRIST hath appointed. And therefore let none believe that they take due State of their Souls, or are in the Way of Salvation, while they live in a wilful Neglect of the blessed Sacrament; but rather let them make their avoiding it, a certain Sign that their Hearts are carnal and worldly, and averse to the Thoughts of Heaven and heavenly Things. And let them never think well of their spiritual State, till they have brought themselves to a serious Examination of their Lives, and a hearty Repentance for their past Sins, and so have made themselves fit to receive his Seal of God's Pardon and Forgiveness, together with the Assistance of his Grace to sanctify their Hearts, and enable them to persevere in their good Resolutions, and to continue the Faithful Servants of JESUS CHRIST.

S E C T.



S E C T III.

How groundless the Excuses and Pretences are, for not Coming to the Holy Sacrament.

CONSIDERING the exprefs *Command* of our Blessed Saviour, to continue this Remembrance of his Death until his coming again, and also the many spiritual Benefits accruing to every Christian by religious Obedience to that Command; it is Matter of great Wonder that so many Persons, who call themselves Christians, can live securely in an open Neglect and Contempt of it. And it is likewise Matter of great Grief, and a sad Argument of the Lukewarmness and Irreligion of these Times, to see the Generality of Christians so willing to *Excuse* themselves from partaking of an Ordinance, which CHRIST Instituted for the Refreshment of their Souls, and the conveying to them new Supplies of spiritual Life and Strength.

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SOME

SOME are going on in a Course of Wick-
 The Case of edness, (as Swearing, Drunk-
 wicked Persons. enness, Uncleanneſs, Revenge,
 Injuſtice, and the like) and they will not
 come to the Sacrament, becauſe in that
 Condition they know they are utterly unfit
 for it. To whom we can only ſay, that it
 is in their Power to make themſelves fit, by
 forſaking their Sins; and if they will not
 forſake them, the ſame ſinful Courſe which
 keeps them from the Sacrament, will cer-
 tainly ſhut them out of the Kingdom of
 Heaven. And one would hope, that this
 Reflection ſhould awaken and ſtartle the
 moſt deſperate Sinner, and not ſuffer him,
 when he is invited to renew his Covenant
 with God, and to ſeek for Grace to enable
 him to perform the Condition on his Part,
 to tell God, That he is wicked, and will
 continue ſo; or, which is the ſame in Ef-
 feſt, That he reſolves to go to Hell, in
 ſpite of all the Means which God in his
 great Mercy has provided to carry him to
 Heaven.

BUT there are others, who have ſo much
 The Caſe of Senſe of Religion, as is ſuf-
 Lukewarm Per- ficient to reſtrain them from
 ſons. living in any notorious Sin;
 and who, out of Conſcience, or Shame, or
 ſome

some other Motive, do at least *attend* the Ordinances of *Prayer* and *Preaching*: But as to the *Lord's Supper*, they will not be prevailed with to come to that, because it requires such a Course of Preparation as none can go through, but they who have much greater Leisure from the Business of this World than Providence has given them, and they are very well aware of the extreme Danger of Receiving it unworthily, or without due Preparation. Which Excuse, carrying in it something of Reverence to that holy Institution, not only keeps very many Persons from coming to the Sacrament, and makes their Minds easy under a direct Disobedience to the Command of CHRIST, and the Prejudice they do to their spiritual Estate; but it oft times leads them to censure others of the same Condition with themselves, as rash and profane, *for* presuming to Receive it. And since these Mischiefs arise from some common Mistakes, concerning the *Degrees* of Preparation that are necessary to the due Receiving of the Holy Sacrament; the proper Way to remove the Mistakes, is to give a plain and clear Account of the necessary Preparations. That carnal and worldly-minded Men (who, if their Leisure were never so great, have no Hearts to set about

such a spiritual Exercise) may not colour over their Neglects by this Pretence of wanting Time ; nor others be discourag'd without Cause, whose Hearts are really Religious, and who are willing and ready to make the best Preparation that their Condition and Circumstances will allow.

To these Ends, let it be observed, That there are two Kinds of Preparation required of those who come to renew their Covenant with God in the Holy Sacrament ; but these two not equally necessary.

I. THE first is, the Preparation of an

An Honest
Heart, the first
Preparation.

Honest and Upright Heart ; as it shews itself in a Willingness to forsake all Sin, and a conscientious Desire and Resolution to serve and please God, in the general Course of a sober, virtuous, and good Life. This is a Frame and Disposition of Soul, in which every Christian is bound constantly to live : And all Persons, High and Low, Rich and Poor, being equally capable of living in such a Frame, God absolutely requires it of all, as an indispensable Condition of being his Servants, and continuing in Covenant with him. So that it would be great Mockery in Men, to make a Show of living in Covenant with
GOD,

GOD, while they know they are in Covenant with their Sins; or to pretend that they desire Grace to deliver them from their Sins, while they really care not to be deliver'd from them, nay, while they resolve to live under the Dominion of them.

THE Preparation then that is *Absolutely* and *Indispensibly* required for the due Receiving of the Blessed Sacrament, is such an honest and sincere Heart; and without such a Heart, no Office of Religion whatever is duly performed. No Man comes rightly prepar'd to hear the Word *Preach'd*, but he who brings an *Honest and good Heart*, (*Luke* viii. 15.) or, a Heart sincerely resolv'd to practice what he hears. Nor are we fit to *Pray* to GOD, except we *lift up holy Hands*, (*1 Tim.* ii. 8.) with a sincere Desire after the Graces and Virtues which we pray for. So that whatever Difference Men may make between their Receiving the Holy Sacrament, and performing the other Offices of Religion; this is a certain Truth, that neither *Hearing*, nor *Praying*, nor any other Religious Office, can be performed duly, and with Benefit, except there be an *Honest and Upright Heart*; and he who has that, has the only Thing that is *Absolutely* and *Indispensibly* required to the worthy Receiving of the Holy Sacrament.

'Tis true the Sacrament of CHRIST's Body and Blood, being the most solemn Ordinance of our Religion; wherein we present ourselves before GOD, to humble ourselves for our Sins, and renew our Resolutions of Obedience, and thereupon to implore Mercy and Grace at his Hands; it follows, that the Guilt of unworthy Receiving must be greater in Proportion, than the undue Performance of any other Religious Office. And the Scripture has accordingly annex to it a special Punishment, (1 Cor. xi. 29.) *He that eateth and drinketh Unworthily, eateth and drinketh Damnation to himself.* For although it is certain, that by *Damnation* in this Place, the Apostle means Sicknes and other Judgment upon the Body, (*For this Cause many are weak and sickly among you, and many sleep,* 1. Cor. xi. 30.) yet it is as certain, that whoever presumes to come to the Lord's Table, without such an Honest and Sincere Heart as hath been described, is liable to Eternal Damnation, till he repent of that his Presumption, and reform his wicked Heart. But then it must also be remember'd, That they who have not such Honest and Sincere Hearts are in a State of Damnation, whether they come to the Holy Sacrament or not; because the Sentence of Damnation
is

is not inflicted upon such Men barely for Receiving the Sacrament unworthily, but chiefly for living and dying with corrupt Hearts: The Guilt whereof is indeed *Aggravated* by the Presumption and Hypocrisy of making open Vows of Obedience, with secret Resolutions to continue in Disobedience: But as long as the Heart of a Man is not right in the Sight of God, he has nothing to expect but eternal Damnation, altho' he never come to the Holy Sacrament; and moreover, such a Heart renders him unfit to serve God with Benefit in any other Office of Religion whatsoever: Nay, it even makes his Prayer (*Prov. xv. 8.*) *an Abomination to the Lord.*

Now, this Account removes several Mistakes, which help to encourage Men in a Neglect of the Holy Sacrament. As,

Several Mistakes corrected.

I. WHEREAS many, who will not think of forsaking their Sins, are apt to judge themselves more safe as to their Salvation, by never receiving the Holy Sacrament; they see from hence, that whether they receive or not, they are in a State of Condemnation, and the final Sentence will be the same.

2. WHEREAS

2. WHEREAS others reckon, that they may please God, and improve sufficiently in Religion, by attending the Publick Worship of the Church, tho' they do not come to the Holy Sacrament; the foregoing Account shews them, that except they have such Desires and Resolutions as will fit them for the Holy Sacrament, their *Praying* and *Hearing* is vain and ineffectual. When they can resolve to forsake their Sins, and reform their Lives, they are fit to partake of the Lord's Table; and till they come to these Resolutions they are utterly unfit for all Acts and Offices of Religion.

3. WHEREAS some good *Christians* reckoning it hard to judge when they are duly prepared, are discouraged from receiving at all, by the Fears of Receiving unworthily; they see here, that the great Rule whereby they are to judge of their Fitness or Unfitness, is the present Disposition and Resolution of their own Hearts, concerning which no Man can possibly be mistaken.

4. WHEREAS Men are wont to make a great Difference between their being in a State of Salvation, and in a Fitness to receive the Holy Sacrament; this shews them, that
nothing

nothing is absolutely requir'd for the due Receiving of the Holy Sacrament, but what is absolutely requir'd to put them in a State of Salvation; namely, a sincere Desire and Intention of Heart, to avoid all Sin, and to do our Duty to the utmost of our Powers. They who heartily mean that, are never unprepared for the Holy Sacrament; and they who mean it not, are certainly unprepared for Heaven.

II. THE other Sort of *Preparation*, is, the *Examination* of our past Lives, and the humbling our Souls before God, by the Consideration of our manifold Sins and Infirmities, and the raising our Thoughts and Affections from the Things of this World to the Business of the next, by suitable Prayers and Meditations. For this Ordinance, being the highest and most solemn Institution of our Religion, ought not to be celebrated by Christians, but with great Seriousness, Devotion, and Reverence; and our Business there, being to renounce our Sins in the Presence of God, the more particularly we know our Sins, and the deeper our Sense is of the Evil and Vileness of them, the more heartily and effectually shall we renounce them, and pray
more

more earnestly for the Grace of God to deliver us from them.

BUT as to the *Space* or *Time* requir'd for such a *Preparation*; that depends upon the Circumstance of particular Persons, and the *Temporal*, as well as the *Spiritual* Condition of each. As to the *Spiritual* Condition of Men, some have lived in their Sins a long Time, and giving themselves over to the Cares or Pleasures of this World, have gone on in an habitual Neglect of their spiritual State, and the Things belonging to the next Life. And such Persons, at their first *Entrance* upon a new Course, must be at greater Pains in examining their Lives, and in coming to a right Knowledge of their spiritual State, and in raising their Souls to a Devout and Heavenly Frame, than is necessary in the Case of others, who have come frequently to the Holy Sacrament, and been careful of their Ways, and have accustomed their Hearts to Heavenly Thoughts and Meditations.

AGAIN, as to Men's *Temporal* Condition; There are many who by the Blessing of Providence are free'd from the Necessity of daily Labour; and it may be reasonably expected, that such should bestow larger Portions of their Time in this Preparation, according

according to the Degrees of Leisure which God hath given them. But this is no Rule to others, whom God has obliged to provide for themselves and their Families, by the Labour of their Hands, and from whom therefore he expects no longer Preparation, than what their Condition and Circumstances will conveniently allow. No Condition is so much encumber'd, but some Time will be found for this Work, where Men have a real Desire to go about it; and if they honestly employ that in the Preparation of themselves, God will undoubtedly accept them, and can easily supply the Want of more Time, by a larger Measure of his Holy Spirit. Let them only make sure of a Heart firmly resolved to forsake Sin, and sincerely disposed to the Duties and Offices of Religion; and such a Heart will not suffer them to fail of doing as much as their Condition will permit, and by Consequence as much as God, who plac'd them in that Condition, requires. In all such Cases, the Apostle is clear, (2 Cor. viii. 3) *If there be first a willing Mind, it is accepted according to that a Man hath, and not according to that he hath not.*

HAVING endeavoured to give such a general Account of the Preparation necessary to the

Other Pre-
tences con-
sidered.

Holy

Holy Sacrament, as to leave no Room for making the *Wants of Time* a just Excuse from receiving it, whatever a Man's Condition in the World may be; I will go on to remove some other Objections, which are also grounded upon an extraordinary *Reverence*, that Men pretend for this Holy Institution. For although there is no Way to pay a just Regard and Reverence to it, but coming to the Lord's Table devoutly and frequently, in Obedience to the Command of CHRIST; yet so easily are many Persons impos'd on, and so willing to be deceiv'd in this great Point of the *Christian Religion*, that they reckon it a much higher Testimony of Reverence, to Abstain, than to Receive: Nay, they content themselves with Arguments against the Receiving it, which of all others should persuade them to come frequently to it.

For Instance;

1. THERE are many who reason thus, that they could heartily wish they were more disengaged from the Business of the World; but since this is not their Lot, they dare not approach so Heavenly an Institution with Hearts so much possessed and infected with Earthly Cares. But let such Persons consider, 1. That

That the *Christian Religion* allows no Man, whatever his Condition be, to engage his Heart so far in the Affairs of this World, as to neglect the Care of his Soul, and the Concerns of the next Life : And therefore, whoever pleads that he is unfit for the Holy Sacrament, because his Heart is over-run with the Cares of the World, confesses that he leads a very Unchristian Life. They who were bidden to the Supper in the Gospel, (*Luke xiv. 16.*) excused themselves from coming upon their worldly Concerns ; but were, notwithstanding such Excuses, pronounced unworthy of the Heavenly Feast, for preferring their temporal Business before their Eternal Welfare. 2. Let them consider further, that no Man is rendered unfit for the Sacrament by the Cares and Business of his Life, who pursues them with Moderation, and Honesty, with a due Regard to the Laws of God, and his good Providence over us ; and whoever pursues them otherwise, makes himself unfit for Heaven. 3. That the Business of this World, when pursued and managed under a due Sense of God's Providence, who has appointed the Work, and under such Rules of Justice, and Honesty, and Moderation, as he has prescribed, is so far from being a Hindrance why we cannot prepare ourselves, affords itself the chief Preparation, and (quations
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already seen) the only Preparation that is *absolutely* and *necessarily* required. 4. That the Hearts of Men being apt to dwell too-much upon the Things of this World, and to be buried in the Cares and Concerns of it; God, as a Remedy against that Evil, has provided the Holy Ordinances of the Gospel, to raise our Souls from the Earth, and to replenish them from Time to Time with Heavenly Thoughts and Meditations. And therefore, 5. Instead of making the Cares of this Life an Excuse from going to the Holy Sacrament; as many as desire in good earnest to live like Christians, and at the same Time find themselves much engaged in the Affairs of this World, will, upon that very Account, be careful in attending the Ordinances of Religion, in order to withdraw their Thoughts from these Worldly Concerns, and to revive upon their Souls, such a Sense of Heaven and Heavenly Things, as may keep them from being buried in the Cares of this Life.

2. Their own
Vileness.

2. OTHERS pretend that they could be very willing to come to the Sacrament; but when they look back upon their past Lives, they see so much Sin and Corruption, and are so much humbled and dejected at the Sight of it they cannot think themselves in any Measure

Measure worthy to partake of so Divine an Institution. Whereas such a Sense of their Vileness (when it produces a Resolution to cast off the Sins which have made them so vile) is the first Qualification of a worthy Receiver, as it is the first Step towards our Reconciliation to God, and our being received into Covenant with him. They whom CHRIST particularly *Invites* to come to him, with Promises of Pardon, and Comfort, and spiritual Strength, (*Matt. xi. 28.*) are such only as being *Weary* under the sense and Burden of their Sins, do therefore *Desire* to be delivered from them. For it is an idle Pretence in Men, to say that they are *Asham'd* of their Vileness; while they resolve to keep their Sins, which they know will make them every Day viler.

3. A Third Sort are afraid to come to the Holy Sacrament, because of the many and great Temptations with which the daily Business and Profession of their Lives is accompanied; and they cannot think it the Part of a good *Christian* to enter into solemn Vows and Resolutions, which by reason of such Temptations they despair of keeping. To this I answer, That it is very true, some Callings and Professions do lay Men open to more Temptations

3. Temptations to break their Vows.

than others; but no Calling or Profession that is just and honest, can expose any Man to Temptations, which may not be overcome with Care and Watchfulness, and the Assistance of God's Grace. And as such a Foresight of Temptations will induce every Christian who heartily desires to live innocently in his Vocation, to come often to the Holy Sacrament for new Supplies of Strength to resist them; so they who make the Greatness of the Temptations they shall meet with a Reason for abstaining from the Sacrament, do in Effect *give up* themselves to the Enjoyment of their Lusts, which in other Words, is to give up themselves to *Eternal Destruction*.

4. Mistake
that such
Breaches are
unpardonable.

4. THERE is yet another Sort who are discouraged from coming to the Lord's Table, not only by the Probability of their falling afterwards into Sin, but by a Persuasion that Sin committed after the Holy Sacrament will never be forgiven. Which is so far from being true, that one great Reason why Christians should come *Frequently* to the Holy Sacrament, is, the frequent Breaches of their Duty, and by Consequence the frequent Occasions they have to renew their Covenant with God. For if we could live in a State of Innocence,
we

Sect. III. *to the Holy Sacrament.* 65

we should have no Need of *Renewing* our Covenant with him; but because through the Frailty of our corrupt Nature, and the manifold Temptations that encompass us, we so frequently break our Part of the Covenant, therefore it is, that we have frequent Need to make up the Breach, and upon our Repentance for what is past, and Resolutions of Obedience for the Time to come, to have our Pardon sealed, and new Supplies of Grace conveyed to us by a due Participation of this sacred Ordinance.

'Tis true, as oft as we come to renew our Covenant with God, we engage to forsake our Sins by very solemn Vows and Resolutions; and these are a great Restraint from falling again into Sin, so whoever makes such Vows with a sincere *Desire* to be delivered from his Sins, and remembering them afterwards, is watchful over his Ways, and prays for the Grace of God to enable him to perform them, and so strive to get the Mastery over his Sins, and to come daily nearer to Perfection; such a Man is certainly in a State of Salvation, and his honest Endeavours will be accepted of God, although he never arrives to a State of Innocence; which no Man, except our Blessed Saviour ever did, or even can do. For as long as we continue in this World, it will

be true even of the best Men, that, *If we say we have no Sin, we deceive ourselves, and the Truth is not in us.* But then it is as true, that our Sins become much less, and our Righteousness much greater, by frequently renewing our Vows of Obedience in this solemn Manner. And as to the Sins, which notwithstanding these Vows, and our sincerest Endeavours to perform them, we may afterwards fall into, God gives us a lively Assurance in these Holy Mysteries, that *we have an Advocate with the Father, Jesus Christ the Righteous, and he is the Propitiation for them.* Altho' therefore Men not only *may* fall into Sin, but are very sure that they shall be sinning more or less, as long as they continue in this frail and corrupt State ; yet is this no Reason to abstain from the Sacrament, but a very powerful one why we should receive it frequently ; as it is the Means, both of making us less sinful by far than we otherwise should be, and of raising and enlivening our Faith in CHRIST, for the Pardon of all those Sins, which notwithstanding a conscientious Care and Diligence on our Part, we either have committed, or may hereafter commit.

5. Never to
Receive but
upon their
Death-Bed.

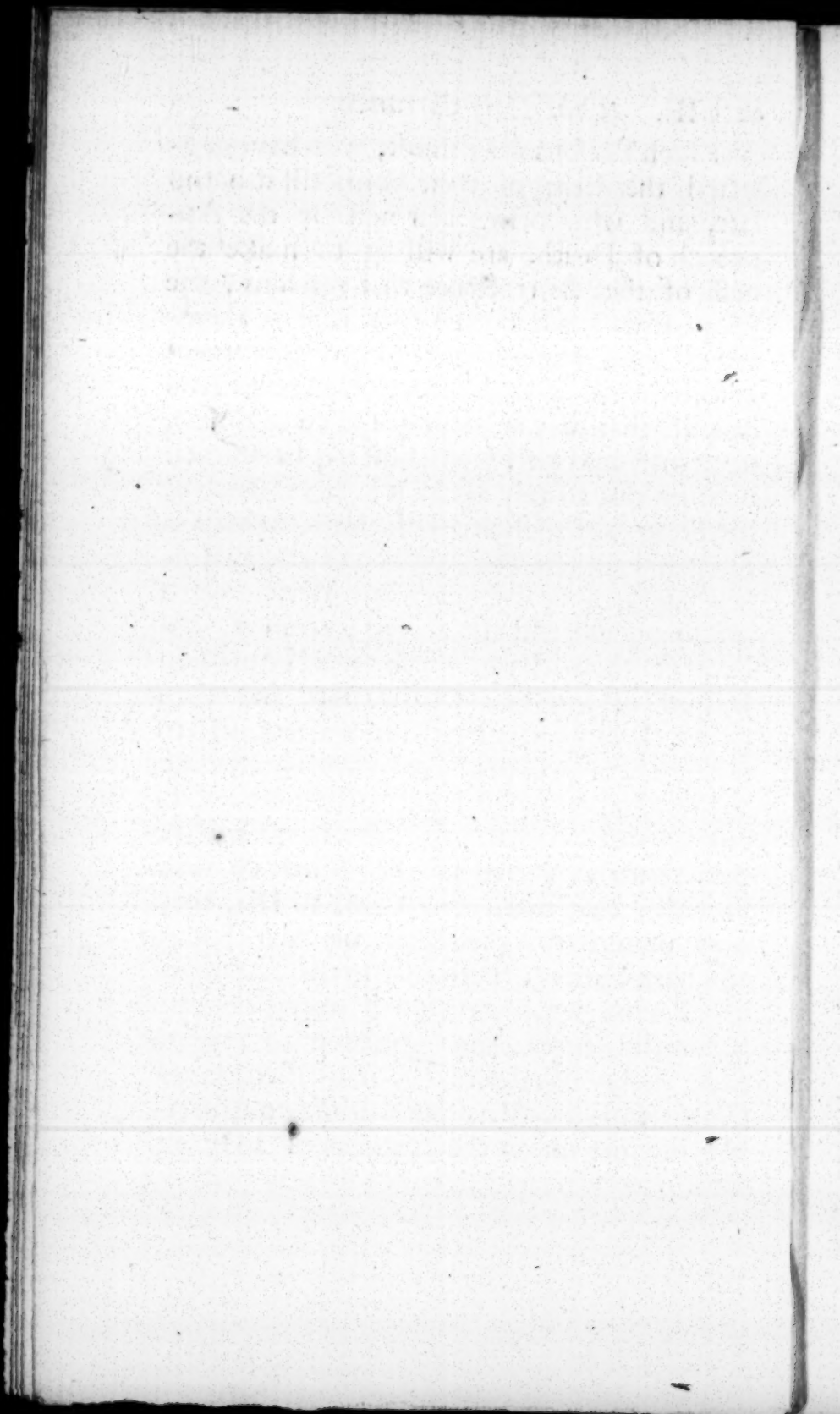
5. THE foregoing Error,
“ That there is no Pardon
“ for Sins committed after
“ the Receiving of the Holy
“ Sacrament,”

“ Sacrament,” has been the Occasion of another unhappy and dangerous Mistake, That the Way for Christians to be safe, is, never to receive the Blessed Sacrament but upon their Death Bed, or when all Hope of living longer in this World is over. As if the Sacrament of CHRIST’s Body and Blood were a *Charm*, that would save Men whether they will or no; or had been instituted to encourage them in Wickedness all their Lives, upon an Assurance that it will carry them to Heaven when they die; or lastly, as if the Virtues and Benefits of it could belong to such Persons who know not when, in what Manner, or for what End it was Instituted, and who are so far from being prepared for it, that they know not what Preparations are necessary; which is usually the Case of those, who never desire it till they find the Approach of Death. For what Preparation can Men be supposed to make, who begin not to think of it till they are seized with the Pains, Infirmities, or the Agonies of a dying Bed? With so short Warning, and under such Weakness of Body, and Confusion (if not Distraction) of Mind, how should Men immediately receive Instruction concerning the highest and most solemn Ordinance of the Gospel, or in any Measure recollect and confess before God, the Sins of a whole Life together? At their Death,

Death, and oft-times in their old Age, they want to be taught the Things which Christians are bound to learn betimes in their Youth. When they are going out of the World, they only *begin* to desire and think of that *Bread from Heaven*, which God designed for their spiritual Nourishment in their Passage through it. By the very Means which he appointed for a daily Restraint from sinning, they hope at once to wash away the whole Guilt of going on securely in a long Life of Sin ; and in the same Day or Hour that they are first taught what the Sacrament is, and what is necessary to prepare them for the worthy Receiving of it ; the Preparation itself is at once to be begun, carried on and finished.

It is natural for Men in the Time of their Extremity, to desire whatever they think may *possibly* do them Good. But none who understand the Nature of this Holy Ordinance, can suppose that Persons in such Circumstances, do really receive the Benefits of it on a dying Bed ; or that it is by any Means proper to administer it to *them*, and by that to encourage *others* in a Neglect of the Blessed Sacrament all the while they are in Health, by the Hopes of obtaining a general Pardon upon such easy Terms when they come to die. For what-
ever

ever such Persons may think, who have neglected the Care of their Souls till it is too late, and who being alarmed by the Approach of Death, are willing to make the best of the short Space that remains; the Hope and Comfort they then raise to themselves from Receiving the Holy Sacrament before they Die, is not to be rely'd on. And it is fit, that they who are yet in their Youth, or at least in their Health, should be warned betimes not to rely upon it; but instead of flattering themselves with such uncertain Hopes, they are to be warned to enter immediately upon the only sure Way, which is also a plain and clear Way; namely, To instruct themselves in the true Nature and Design of this Holy Institution, and then going through the Preparations requisite to make them worthy Partakers, according to the Degrees of Leisure which their Circumstances will allow, to be frequently at the LORD's Table in the Time of their Health; that when they come to Die, they may understand the State of their Souls, and have Hearts accusom'd to the Thoughts of Heaven and heavenly Things, and be habitually fitted and prepared to receive these holy Mysteries, as the Pledges of God's final Pardon, and a most comfortable Support under the Agonies of a Dying Bed.





P A R T II.

S E C T I.

*Of the Particular Preparations for the
due Receiving of the Holy Sacra-
ment.*

WE have seen in the *First Part*, that one General Preparation, which is absolutely necessary to make us worthy Partakers of the Lord's Table, is a sincere Intention to forsake Sin, and serve God ; or, as the Apostle speaks, (1 Cor. v. 8.) the eating this Christian Passover *in Sincerity and Truth.*

BUT

Particular
preparation of
the Heart re-
quisite.

BUT besides this, as oft as any *Christian* designs to Receive the Holy Sacrament, it is convenient that he fit himself (in such Measure as his Condition in the World will allow) by a more particular Preparation. For this being the highest and most solemn Institution of the Christian Religion, and being also a Work of a holy and heavenly Nature, the Heart, (which alone can perform it) must be withdrawn from the Thoughts and Business of the World, and put into a holy and heavenly Frame, suitable to the Business it is to be employed about. This is a Reverence due to all the Offices of Religion, in which we present ourselves before a GOD of Purity and Holiness, professing to have set apart those Seasons for the Care of our Souls, and the Consideration of heavenly Things. So we read in the Old Testament of *Preparing our Hearts unto the Lord* (1 Sam. vii. 3.) and of *Preparing the Heart to seek God*, (2 Chron. xix. 3.) and *to seek the Law of the Lord*. (Ezra vii. 10.)

BUT more directly is it to our present Purpose, that none were to eat the *Passover*, (in the Place of which the Holy Sacrament was Instituted)

The Prepara-
tion before
the Passover.

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Instituted) but such as had *cleans'd* and *purify'd* themselves. And this was understood by pious Men, not only of the outward Impurities of their Bodies, but also of the inward Defilements of their Souls; which were to be cleans'd and put into a pious and obedient Frame, as the chief Preparation for eating the Passover; according to the Practice of good King *Hezekiah*, (2 Chron. xxx. 18, 19.) *For a Multitude of the People had not cleans'd themselves, yet did they eat the Passover, otherwise than it was written; But Hezekiah prayed for them, saying, The good Lord pardon every one that prepareth his Heart to seek God.* And we read, in our Saviour's Days, (John xi. 55.) *That many went out of the Country up to Jerusalem before the Passover, to purify themselves.* In the Course of which Purification, we cannot imagine that the more devout and pious among them rested in the bare Ceremonies of offering Sacrifices for Legal Impurities, or the like; but may well suppose, that they employed their Time also in paying their Vows and Fasting, and confessing their Sins, and the like Preparations; in order to their appearing before God on that solemn Occasion; agreeable to *those Preparations in the Heart to seek God* in the Days of *Hezekiah*, and to the true Meaning of the outward Washings and Purifyings of

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the Body among the *Jews*, before they entered upon their Offices of Religion. For these really signified and prefigur'd that inward Cleanness and Purity of Heart, with which Christians are always to appear before GOD; and which *David*, a Type of CHRIST, expresses in the xxvith *Psal*m, at the 9th Verse; *I will wash my Hands in Innocency, O Lord, and so will I go to thine Altar.* But more especially is it to be supposed, that pious and devout People among the *Jews* prepared their Hearts for celebrating the Pass-over, by a deep Sense and Impression of the Goodness of GOD to their Nation, in delivering them from their Slavery in *Egypt*, and putting them in Possession of the promised Land, and maintaining them in that Possession, by strengthening their Hands against their Enemies round about. And a just Sense of those Blessings must of Course produce in them great Thankfulness, with repeated Vows and Resolutions, as that he had been to them a gracious God, so they would be to him an obedient People; as we find the Commemorations of GOD's Goodness, and the Paying of Vows, joined together by the Psalmist, (*Psal.* cxvi. 12, 13.) *I will receive the Cup of Salvation,— I will pay my Vows in the Presence of all his People.*

THESE

THESE, and the like Preparations of Heart, were very natural and indeed necessary for the due Celebration of the Passover: and those among the *Jews* who did not take Care that their Celebration of it should be accompany'd with these Religious Thoughts and Resolutions, but eat it as an ordinary Feast, without attending to the true End and Purpose of the Institution, and possessing their Hearts with suitable Thoughts and Resolutions; all such did undoubtedly eat the Passover *unworthily*. Just as the *Corinthians* eat the Supper of the Lord unworthily, when they celebrated it as an ordinary Feast, and did not *discern the Lord's Body*; that is, did not duly distinguish this from other common Feasts, by attending to the true End and Meaning of the Institution, and by eating in a Manner suitable, thereunto. The particular Abuse which *St. Paul* reprov'd, was, that their *Feast of Charity*, which then accompany'd the *Lord's Supper*, was eaten by them in a disorderly Manner; the Rich shutting out the Poor, and feeding by themselves, with the Freedoms and Excesses practis'd at their common Feasts. But since the *Ground* and *Reason* of his condemning those Practices,

St. Paul's
Precept of *Ex-*
amining and
Judging our-
selves, con-
sider'd and ex-
plained.

was the Unsuitableness of them to the Nature and End of that holy Institution, (as they divided the Members of CHRIST's Body, and changed a spiritual, into a carnal Feast;) there can be no doubt, but any *other* Defect or Irregularity, which had been equally unsuitable to the Nature and End of it, would have been equally condemn'd by him. From whence it follows in the first Place, that St. *Paul's* Censure of unworthy Receiving, with the Judgment denounc'd against it, is by no means to be restrain'd to those two Defects, but to be equally extended to all others which are not agreeable to the *Nature* and *End* of the Institution; and, in the next Place, that to judge of the Qualifications of a worthy Receiver, we must look back to the Account already given of the Nature and End of this Holy Institution; the right Knowledge of which will suggest to us *what* the Preparations are; and our attending to them, and dwelling upon them, will naturally work those Preparations in us.

THE Celebration of the Lord's Supper

The proper Preparations for the Lord's Supper, gathered from the *Nature* and *End* of that Institution.

is not the eating of a common Meal, but the Performance of a solemn Office of Religion, which CHRIST himself has appointed; and therefore Christians ought to come
to

to it with Seriousness and Circumspection. It is not design'd for the Nourishment of the Body, but for the Refreshment of the Soul; and therefore the Soul must be put in a proper Disposition to receive it, and feed upon it. It is a lively Representation of CHRIST's dying for the Sins of Mankind; and therefore to answer the End of the Institution, the Soul must be possess'd, as with a just Sense of the Sufferings of CHRIST and his Love to Mankind, so with a due Measure of Faith and Hope, and Trust in his Merits. It is an Office of Praise and Thanksgiving, for the greatest Deliverance and Blessing that was ever vouchsafed to Men, or that Mankind was capable of Receiving, namely, the Redeeming us from Eternal Death, and restoring us to the Favour of God, and making us Partakers of Everlasting Life; and therefore, to celebrate it aright, the Soul must come prepared with a due Sense, as well of the extreme Misery of our Condition without a Redeemer, as of the Blessings and Benefits to which we are entitled through CHRIST. It is also a Memorial of our Deliverance from the Power of Sin, and is the Means by which we become Partakers of the Spirit of God; and we cannot perform it suitably to these Ends, unless we bring with us not only a Willingness, but a Desire to be delivered from the Pow-

er of our Sins, and earnest Longing for the Assistance of God's Grace to subdue them, with firm Resolutions to improve it to that End. In this Holy Ordinance, we behold the *Purchase* which Christ made of us, with the Price of his own Blood; and therefore, we cannot partake of it aright, without a just Sense of our Obligations to *serve* and *obey* him as our Lord and Master, and the Resigning ourselves to his Holy Will. With Regard to God, it is the setting before us the Covenant of Mercy and Pardon, to which he is pleased to admit Mankind, on Condition of their Repentance and Amendment; and from hence arises the indispensable Necessity of repenting of our past Sins, and entering into Resolutions of Obedience for the future, as oft as we come to renew this Covenant in the Sacrament of CHRIST's Body and Blood. With regard to our fellow-Christians, it is a Communion which we hold with them as Brethren, and Members of the same Body under CHRIST our Head; from whence it follows, that Forgiveness and Love, and Unity, must be necessary Dispositions for the due Celebration of this Holy Ordinance.

IN these Particulars thus briefly summed up and set before us in one View, we see clearly, when it is that we rightly *discern*
the

the Lord's Body, or, in other Words, have a right Judgment, as well concerning the Nature and Design of the Sacrament of the Lord's Supper, as of the Dispositions and Preparations of Soul that are necessary to make us worthy Partakers, being such as have a plain and necessary Connexion with the *Nature and Design* of the Institution.

AND because it will not avail us to have a right Knowledge of the Institution, unless we bring with us Dispositions and Resolutions suitable thereunto; it is required of us by *St. Paul*, that, together with the *discerning of the Lord's Body*, we also *Examine* and *Judge* ourselves to see whether we find in our Hearts those Thoughts and Impressions, which the discerning of it aright doth naturally raise and create in us; and if we do not find them, that we *Judge* or Condemn ourselves, and enter into a Course of Resolutions, and Meditations suitable to this Holy Institution; that so we may become worthy Partakers of the Lord's Body.

WHAT I have said, seems to be the true Sense of *St. Paul's* Exhortation and Reproof to the Christians at *Corinth*, interpreted in a due Extent, and according to the plain Ground and Reason of them. And while some have restrained them to that single Disorder

Disorder of eating and drinking to Excess at their Love-Feasts, and the shutting out the Poor from them; and others have extended them so far, as to make a solemn Course of Examination *absolutely necessary* to our becoming worthy Partakers of the Lord's Table; both these Interpretations have carried Men into undue Extremes, which, however innocently meant, have been attended with unhappy Consequences to Religion.

BUT altho' such a solemn Course of Examination is not *absolutely necessary* in this Case; yet since we come to the Lord's Table to commemorate our Redemption from the Guilt and Power of Sin, and to enliven our Faith and Trust in CHRIST for the Pardon of them, (which Pardon we cannot obtain without Confession and Repentance;) since also we come to renew our Covenant with GOD, which implies a Sorrow for our past Breaches of it, and Resolutions of future Obedience, more especially in those Instances in which we have hitherto transgress'd (neither of which can be done without a due Enquiry into our past Lives :) Since, lastly, the Generality of Christians, by giving up their Thoughts to the Cares or Diversions of the World, are too great Strangers to their spiritual State, and enter
too

too seldom into the Accounts between God and themselves, for which the Time of Receiving the Holy Communion, and preparing for it, is (as we have shewn) a most *proper* Season: Upon all these Considerations, I shall here subjoin some useful Helps for Examining our Lives, and Confessing our Sins, and forming our Resolutions of Obedience for the Time to come.

AND because (as *Solomon* speaks, *Prov. xvi. 1.*) *The Preparation of the Heart in Man is from the Lord*; let us begin our Preparation for this Holy Performance with Prayer to God, in this, or the like Manner.



*A Prayer that God would Prepare
the Heart for the due Receiving
of the Holy Sacrament, and
assist us in the Examination of
our Lives.*

MOST Gracious and Merciful
God, who workest in me
both to will and to do, of thy
good

good Pleasure; I bless thy holy Name for the sincere Desire thou hast put into my Heart, of coming to thy holy Table, and the Opportunities which thou art pleased to vouchsafe me of renewing my Covenant with Thee. In an humble Sense of my own Weakness and Insufficiency to do any Thing that is good of myself, I implore the Assistance of thy Holy Spirit, in my honest Endeavours to become a worthy Partaker of the Body and Blood of Christ. Raise my mind from the Cares and Business of this World, to a serious Consideration of Heavenly Things; and be pleas'd to stir up in me Pious Thoughts and Devout Affections; that the Meditations of my Heart being such as
become

become this Heavenly Feast, may be Well-pleasing and Acceptable in thy Sight. Possess me with such a Sense of the glorious Majesty before whom I am to appear, and of the great Concern of my Soul in the Work I am going about, as may prepare me to approach thy Table with Reverence and Circumspection. Help me, I beseech thee, so to lay to Heart the Sufferings of my Saviour, and thy tender Love in the Redemption of Mankind, that I may stedfastly resolve from henceforth to serve and obey Thee, and to continue His for ever, who hath Redeem'd and Bought me with the Price of his own Blood. And finally, do Thou, who triest the Hearts and Reins, and knowest my Down-sitting

sitting and my Up-rising, graciously assist and direct me in the Examination of my Life. Try me, O God, and seek the Ground of my Heart; Prove me, and Examine my Thoughts, and bring to my Remembrance all my most hidden and secret Sins: That having set my Transgressions in order before me, and humbled my Soul under a due Sense of my Vileness, I may be capable of Receiving the gracious Seal of thy Pardon and Favour, in the Blood of thy Son and my alone Saviour Jesus Christ. *Amen.*

HAVING pray'd to God for his Holy Spirit, to breed in us such a pious Disposition of Soul as is suitable to the Work we are going about, and to assist and direct us in the Examination of our Lives; The next Thing to be done, is the Examination itself.

AND

AND so many and various are the Sins of our Lives (in Thought, Word and Deed ; against GOD, our Neighbour and ourselves) that this Work will at best be con-

Rules to be observ'd in the Examination of our Lives.

fus'd and imperfect, except Christians have a certain Method in which to proceed, and proper Helps to bring their several Sins distinctly to Remembrance. And without doubt, the Help most proper and effectual in this Case, is to lay before Men the several Heads of their Duty to GOD, their Neighbour, and themselves ; that upon each particular Head, they may examine their past Lives, and try the present Bent and Disposition of their Hearts. Which will be done with greater Certainty and Benefit, if they observe the following Rules, as they proceed in it.

1. WHEREVER they find themselves Innocent, let them in their Hearts give GOD the Glory, and beg of him to preserve and continue them so.

Rules of Examination.

2. WHEN they come to any Christian Grace or Virtue, which, though they have not wholly neglected, they desire particularly to increase in ; let them lift up their Hearts to GOD, for his Holy Spirit to aid and assist their sincere Endeavours to grow

H

in

in it ; remembring, that the Duty of a good Christian, is not barely the avoiding of Sin, but also the growing in Grace and Goodness, and in greater Degrees of Delight and Steadfastness in the several Duties of Religion.

3. In the Course of this Enquiry into their Sins, they must take into the Account such *aggravating* Circumstances as increase and heighten the Guilt of them. When they come to any Sin that they have committed often, or deliberately, or against the Checks of Conscience, or against frequent Admonitions, or lastly, against their own special Vows and Resolutions to the contrary : All such Circumstances (implying greater Degrees of Depravity, and an Obstinacy in sinning ;) must be brought into the Account together with the Sin ; to increase their Shame and Sorrow, and to shew them how greatly they stand in Need of God's Pardon for what is past, and of his Assisting Grace to preserve and strengthen them for the Time to come.

4. Where they find themselves Guilty upon any Head, whether of Omitting a Duty, or committing a Sin ; let them carefully remember it, either by a short Hint in Writing, or by some Mark in the Margin of their Book : That having gone thro' all
the

the Heads of Examination, they may be able to make a distinct *Confession* of their several Sins before God, and separately enter their Vows and Resolutions against each. This is very necessary, not only in order to Confession, and to make our Resolutions against Sin more distinct and particular, but also to remain as a Witness of our having made such Vows and Resolutions, and a Warning, when we come to examine ourselves again, to consider in a more especial Manner how, well we have remember'd and made good what we so solemnly promised in the Presence of God.

5. IF in the Course of this Examination, any Person shall have Doubts upon his Mind, concerning the Lawfulness or Unlawfulness of this or that Action, or shall meet with Scruples and Difficulties of any other Kind; let him first pray to God to enlighten and establish his Mind, and then have Recourse to the Minister whom the Providence of God hath appointed for his spiritual Guide.

6. AND lastly, that the Work may be perform'd aright, let them remember that it is a Work between God and their own Consciences, and that it is in vain to hope to hide any Thought, Action, or Design, from his All-seeing Eye; and as a Consequence of

these, let them, at the Beginning adjure their Hearts to be honest and impartial, as they will answer it before the great Searcher and Judge of them at the last Day.

HEADS



H E A D S

O F

EXAMINATION.

Duty to G O D.

DO I believe and consider, that
G O D, by his P R O V I D E N C E governs
the World and all Things in it?

Do I remember, that God beholds the
most secret Thoughts and Actions of
my Heart and Life?

Am I warn'd by the Sense of God's All-
seeing Providence, to take heed to my
Ways?

H 3

Do

Do I ascribe the Success of my Undertakings, chiefly to the good Providence of God over me?

Do I pray daily for the Protection of God, and his Blessings upon my honest Endeavours?

Hath the GOODNESS and MERCY of God, in Creating, Preserving, and Redeeming me, that Effect upon my Heart, as to make me LOVE him, and desire to please him?

Do I LOVE God for his own Excellencies?

Have the many Testimonies which I have received of God's Mercy and Goodness, bred in me a comfortable HOPE in him?

Have I never so far presumed upon his Mercy, as to encourage me to sin against him?

Am I duly thankful to God for his Mercies and Benefits?

Hath the Consideration of God's MAJESTY and GREATNESS imprinted upon my Heart Awful and Reverend Thoughts concerning him?

Hath it bred in me modest and humble Thoughts concerning myself?

Have

Have I such a Sense of the POWER and JUSTICE of God, as makes me afraid to provoke him?

Doth the Consideration of God's POWER and JUSTICE, make me afraid of offending him more than Men?

Do I steadfastly rely upon the TRUTH and PROMISES of God under all Distresses and Calamities?

Have I never try'd to deliver myself out of Calamity by sinful Means?

Have I patiently waited for a Deliverance in God's good Time?

Do I resign myself to the WISDOM of God, to choose for me such a Condition as he shall see most convenient?

Have I patiently submitted to his Will, under all Conditions whatsoever?

Am I not immoderately careful and anxious about outward Things?

Have I not been eager in my Desires, and impatient under Disappointments?

Have I not murmur'd and repin'd at the Dispensations of GOD?

Have I turn'd my Thoughts upon GOD, and surrender'd myself to him, as oft as any Crosses or Calamities have come upon me?

Have

Have the Crosses and Disappointments of this World made me more serious and careful about the Things of the next Life?

Have I shew'd due Honour to the Name of GOD, by abstaining from all Profaneness, Perjury, Cursing, and vain Swearing?

Am I not guilty of using the Sacred Names of GOD, or his Son JESUS CHRIST, lightly, and in my ordinary Conversation?

Do I take Care to admonish and reprove others for these Sins, so far as I may with Prudence and Decency?

Do I reverence the WORD of GOD, as contained in the Holy Scriptures?

Do I read and observe it, in order to make it the Rule of Life?

Do I consider the LORD'S-DAY, as set apart by GOD for the Care of my Soul, and the Preparation of myself for the next Life?

Do I employ the LORD'S-DAY in Reading, Praying, and such other Godly Exercises?

Do I repair to Church for the WORSHIP of GOD, as oft as I may, by reason

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reason of Sicknesſ, or other unavoidable Hindrances?

Do I go to Church with a hearty Intention to ſerve GOD, and to be instructed in my Duty, or reminded of it; and not only for Faſhion's Sake?

Do I ſhew my Zeal and Sincerity in repairing to the Church, by endeavouring to be always preſent at the Beginning of Divine Service?

Do I behave myſelf in the Church reverently, as in the Houſe of GOD?

Do I devoutly liſt up my Heart to GOD in the Prayers and Praises of the Church, and avoid as much as in me lies, all Wandring of Eyes and Thoughts?

Do I attentively hearken to the Word read and preached to me by his Miniſters?

Do I afterwards reflect upon what I have heard, and lay it up in my Heart, in order to live according to it?

Have I a reverend Regard to the SACRAMENTS which GOD hath appointed in his Church?

Have

Have I been mindful of my Part of the Covenant which I made with God by my Sureties in Baptism, and which I took upon myself at my Confirmation?

Do I take care and endeavour, as I promised, that all Persons, whose Surety I have been in Baptism, live Godly and Religiously?

Have I not neglected to seek for God's Pardon and Grace, in the Sacrament of the Lord's Supper?

Have I not come to the holy Sacrament rashly, and without due Preparation?

Duty to our NEIGHBOUR.

Do I sincerely WISH and DESIRE the Spiritual and Temporal WELFARE of all Men?

Am I heartily disposed, as Occasion shall serve, to promote the Welfare of their Souls, Bodies, and Estates?

Do I consider my Neighbours as my Brethren and Fellow-Members of the Body of Christ?

Have

Have I never been the Means of hurting the SOUL of my Neighbour, in drawing him to Sin by my Authority, or Allurements, or Example?

Do I endeavour to restrain my Neighbour, when I see him running into Sin, by seasonable Cautions and friendly Admonitions?

Have I never injured the BODY of my Neighbour, by murdering, maiming, or hurting it?

Have I never been the Means and Occasion of doing any of these?

Do I lay timely Restraints upon my Rage and Revenge, and whatever else I find a Temptation to Violence against the Body of my Neighbour?

Have I never been guilty of fighting or attempting Duels?

Do I carefully avoid the engaging of others in Quarrels and Contention?

Have I not enticed or corrupted my Neighbour's WIFE, or his DAUGHTER, or any others belonging to him, and under his Care?

Do I covet the GOODS or ESTATE of my Neighbour?

Do

Do I envy my Neighbour the Enjoyment of any Thing, with which GOD hath blessed him?

Do I suppress the first Motion of such irregular Thoughts and Desires?

Have I never spoil'd or abus'd my Neighbour's Goods out of Malice to him?

Have I never, through Covetousness, defrauded or over-reached my Neighbour?

Have I not oppress'd my Neighbour, by my Power and Authority, or by Extortion and griping Usury?

Do I make Conscience of repaying what I have borrowed of my Neighbour?

Do I honestly endeavour to make good to him whatever I have promised?

Do I make Conscience of speaking according to Truth?

Have I never deceived my Neighbour by Lying, Dissembling, or Double-Dealing?

Have I not openly by Force, or secretly by Theft, taken away the Goods of my Neighbour?

Have I never betrayed my Neighbour in any Matter committed to my Trust and Management?

Have

Have I not endeavoured to impose upon my Neighbour in Matters of Trade and Traffick, by concealing the Faults of my own Goods?

Have I not taken the Advantage of his Ignorance, or his Necessities, to demand an immoderate Price for my own Goods, or to allow him too small a Consideration for his?

Am I ready to make Restitution, according to my Power, for the Wrong and Injustice I have at any Time done my Neighbour?

Do I believe that honest and upright Dealing, with the Blessing of God, is the Way to be happy, both in this World and the next?

Have I had due Tenderneſs for the GOOD NAME and Reputation of my Neighbour?

Have I never spread evil Reports concerning him, which I knew to be false?

Have I not spread Reports to his Disadvantage, upon weak and slight Grounds?

Have I not a Delight in laying open the Failings of my Neighbour?

I

Have

Have I never borne false Witness against any Man in a Court of Justice?

Do I not give myself the Liberty openly to Reproach, Revile, and Rail against my Neighbour, in my ordinary Conversation?

Have I not secretly slander'd my Neighbour, by Whispering and Backbiting?

Do I not encourage Backbiters, by listening to them, or giving too easy Credit to their Slanders?

Have I been ready to do Right to my Neighbour, when I have heard him injur'd in his good Name?

Have I not scoffed at, or vilified my Neighbour, for Deformity of Body, or Weakness of Mind?

Am I mild and gentle in my Carriage towards my INFERIORS?

Am I courteous, affable, and obliging in my Behaviour towards my EQUALS?

Do I pay due Honour and Reverence to my SUPERIORS in Church and State?

Do I obey them in all lawful Commands, for Conscience-sake, as having their Authority from God?

Do

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Do I pay due Respect to all my Superi-
ors in Age and Quality, and in Abi-
lities and Endowments?

Do I regard my SPIRITUAL PASTOR,
as an Ambassador and Messenger from
God, and set over me by his Appoint-
ment?

Do I hearken to his Instructions and Ad-
monitions, as watching for the Good
of my Soul?

Do I esteem and respect him (as the
Scripture commands me) for his
Work-sake, and his Endeavours for
the Salvation of my Soul?

Do I shew due Thankfulness and Grati-
tude to all my Benefactors?

Am I compassionate towards my POOR
Neighbours, and all who are in any
Affliction or Calamity?

Do I pray to GOD to assist, comfort, and
relieve them?

Am I ready to contribute to their Relief,
freely and chearfully, according as
GOD hath enabled me?

Am I ready after the Example of my
Blessed Saviour, to do Good to, and
to pray for my ENEMIES?

Do I not seek or desire Opportunities of Revenge?

Do I enforce upon my Mind the Christian Doctrine of forgiving Enemies, as oft as I meet with any Provocation to Revenge or Resentment?

Do I take all proper Ways of being reconcil'd to those who are at Enmity with me?

Do I endeavour to make Peace, wherever I see others at Enmity among themselves?

Duty to our S E L V E S.

Do I consider myself as created by God, to be eternally happy or miserable after this Life?

Have I duly consider'd the Terms and Conditions, upon which GOD hath promised to make me everlastingly Happy?

Do I account the Preparation of myself for Heaven, the most important Work I have to do in this World?

Am I not more concern'd about my Body or Estate, than about the Welfare of my Soul?

Do

Do I so consider the Frailty and Uncertainty of Life, as to be always prepared for my latter End?

Do I remember, that after this Life I am to give an Account of all my Actions?

Do I endeavour to adorn my Soul with the Christian Graces and Virtues, in Imitation of Jesus Christ?

Do I study after a true HUMILITY of and to make myself sensible of Soul, my own Follies and Frailties?

Do I resist the first Risings of Pride, and an immoderate Opinion of my own Endowments?

Do I thankfully ascribe to God whatever Endowments I have, whether outward or inward?

Do I study to improve them all to God's Glory, and the Good of Mankind?

Am I not Vain-glorious, and apt to be puffed up with the Praise of Men?

Hath the Praise of Men, or Fear of their Censures, never made me transgress my Duty to God?

Am I moved to do Good, chiefly out of Conscience towards God, and not for the Praise of Men? Do

Do I endeavour after a MEEK and quiet Spirit?

Do I shew it in the daily Course of a calm, quiet, and obliging Conversation?

Do I carefully restrain myself from Rage, Passion, and Peevishness?

Am I CONTENTED with the Condition which God hath allotted me in this World?

Do I not secretly murmur at the Meanness of my own Condition, compared with the Riches and Honours of other Men?

Am I not covetous, and immoderately desirous of these earthly Things?

Do I not envy others, whose Condition is more plentiful and prosperous than my own?

Am I DILIGENT in the Calling and Profession which the Providence of God hath appointed me?

Do I remember that I must give an Account to God of the Time he vouchsafes me in this World?

Do I take Care to employ my Time innocently, and as beneficially as I may, to myself and others? Do

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Do I endeavour to preserve both my Soul
and Body in CHASTITY and Purity?

Have I never been guilty of Adultery,
Fornication, or any other actual Pol-
lution and Uncleanness?

Do I carefully avoid all such Objects
and Discourses, as are apt to excite
filthy Desires in my Heart?

Do I not feed and heighten my Lust, by
pampering my Body?

Do I fast and pray, as I find Occasion,
for the subduing and mortifying of my
Lusts?

Do I preserve my Body in TEMPER-
ANCE of all Kinds?

Do I carefully abstain from immoderate
Eating and Drinking?

Am I not over-curious and expensive in
my Meat and Drink?

Do I shun all Occasions of immoderate
Drinking; and when I foresee such
Temptations, do I resolve and pray
to God against them?

Do I not spend my Time in SLEEPING
immoderately, beyond what is neces-
sary or convenient for Refreshment?

Am

Am I moderate in my RECREATIONS, making them only Preparatives to the ordinary Business of my Life?

Do I chuse and desire such RECREATIONS only as are honest and innocent?

Am I not apt to set my Heart upon them, or to be too vehement about them?

Do I use Moderation in my APPAREL, suitable to my Condition and Abilities?

¶ Thus far, all Persons, of what Age, Sex, or Condition soever, are concern'd to Examine themselves distinctly upon every Head. But Enquiry is only to be made upon the following Heads, as they agree to the particular Circumstances and Relations of every Person.

Duty of CHILDREN to PARENTS.

Do I honour and reverence my Parents, according to the Commandment of God? Do

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Do I obey my Parents, not only out of Fear, but for Conscience-sake, in all their lawful Commands?

Do I shew all Love and Gratitude to them for my Being and Education?

Do I not secretly wish the Death of my Parents, out of Impatience to be deliver'd from their Government, or possess'd of their Estate?

Do I heartily wish and pray for their Life and Posterity?

Am I ready to assist them in all their Wants and Necessities, according to my Ability?

Do I dutifully conceal and excuse their Failings and Infirmities?

Duty of P A R E N T S to C H I L D R E N.

Am I diligent in my Calling, to enable myself to nourish and sustain my Children?

Do I take due Care to instruct them betimes in their Duty, and to bring them

them up from their Infancy in the Fear of God?

Do I watch over their Behaviour, and see that they practise what they have been taught?

Do I correct or encourage them, without Fondness or Partiality, as their Behaviour requires or deserves?

Do I keep them to their Duty, by setting them an Example of sober and regular Living?

Do I endeavour to provide for them a competent Subsistence in the World, according to their Condition?

Do I bless them, and commend them to the Favour and Guidance of God?

Duty to B R E T H R E N.

Do I heartily love my Brethren and Sisters, as Part of myself?

Do I not secretly wish their Death or Disgrace, to make my own Fortune the more plentiful?

Do I always strive to keep up brotherly Love and Unity in the Family?

Duty

Duty of the W I F E to her
H U S B A N D.

*Am I content to live in due Subjection
and Obedience to my Husband, ac-
cording to the Will of God?*

*Am I true and faithful to him in his
Bed, and in his Estate?*

*Am I loving to him, and desirous to
render his Life as easy and comfort-
able as I can?*

Duty of the H U S B A N D to
his W I F E.

*Do I love my Wife, and shew it in a
kind, tender, and gentle Behaviour
towards her?*

Am I faithful to her Bed?

*Am I careful to provide for her what-
ever is needful and convenient, ac-
cording to my Power and Ability?*

Duty

Duty of a SERVANT to his MASTER.

Do I obey my Master in all lawful Commands chearfully, and in Obedience to God, whose Providence hath set him over me?

Am I faithful to him in all his Business and Concerns?

Do I not take the Advantage of his Absence, to be Idle or Unjust to him?

Do I meekly and patiently submit to his Correction, without answering again?

Duty of a MASTER to his SERVANT.

Am I just to my Servant, in performing the Conditions upon which he gave himself up to my Service?

Do I freely allow him the Necessaries and Conveniencies of Life?

Do I take care of his Soul, by instructing him in his Duty, and giving him proper Opportunities to serve God?

Do

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Do I admonish and correct him with Calmness and Gravity, when he transgresses his Duty?

Do I set him an Example of Sobriety and Godliness, in my own Life and Conversation?

Am I reasonable and moderate in the Commands which I lay upon him?

Do I encourage his living Soberly and Religiously, by proper Marks of my Kindness and Favour?

I OBSERV'D before, that this Confession and Humiliation.
Examination of our Lives,

is in order to the Confession of our Sins, and that such a distinct Sight and Consideration of them may breed in us humble and contrite Hearts. When therefore we are come to a sufficient Knowledge of our Sins, by the foregoing Method of Examination, the next Step is, to *Repent* of them; and the first Part of our Repentance is, to make an humble Confession of our Vileness and Unworthiness in committing them, after this or the like Manner.

*A Confession of Sins to God, and
Humiliation for them.*

O Most Holy Lord God, who beholdest all my Ways, and understandest the most secret Imaginations of my Heart; I humble myself before Thee, with Shame and Confusion of Face, for the manifold Sins and Transgressions of my Life. I was shapen and conceived in Iniquity; and while I forgot thy Laws, and neglected to seek to Thee for the Assistance of thy Holy Spirit, the Corruptions of my Heart have increas'd more and more, and drawn me into many great and shameful

ful Transgressions of my Duty†.

These my Transgressions, O Lord, which I now confess before Thee, and many more that I

† Here make a particular Confession of the Sins which upon Examination you have found yourself guilty of.

cannot remember and reckon up, have made me less than the least of thy Mercies, and utterly unworthy of thy Grace and Favour. But I beseech Thee, let the same infinite Goodness, which amidst all my Provocations hath spar'd me thus long, prevail with Thee to accept this Confession and Humiliation of a Penitent Sinner. Give me a deep Sense of the Evil of Sin; and of my own Vileness and Wretchedness in offending so gracious a God, against the clearest Knowledge of thy Will, the

Checks of my own Conscience, and the highest Obligations of Duty and Interest. And may the Remembrance of all this Folly, Perverseness and Ingratitude, work in me a hearty Indignation against myself, and fill my Soul with Shame, and Sorrow, and Confusion: That when I come to thy Holy Table, I may offer unto Thee the Sacrifice of an Humble and Contrite Heart, which is always acceptable in thy Sight, thro' the Merits and Mediation of thy Son Jesus Christ, my only Saviour and Redeemer. *Amen.*

H A V I N G

HAVING thus Examined Faith in our Lives, and Confess'd Christ. our Sins before God, and humbled ourselves under the Sense of our manifold Transgressions of his Laws; our next Work is, to turn our Thoughts upon the only Means by which we can be Redeem'd from our Sins, and Reconcil'd to God: And this is through the Blood of *Jesus Christ; in whom we have Redemption, even the Forgiveness of our Sins* (Col. i. 14.) Whom God hath set forth to be the Propitiation for our Sins (Rom. iii. 25.) Who is the Mediator between God and Man, even the Man Christ Jesus, who gave a Ransom for all (1. Tim. ii. 6.) Who, when we have sinned, is our Advocate with the Father (1. John ii. 1.) By whose Death alone we can be reconcil'd to God (Rom. v. 10.) and who is ready to make our Peace with the Father, through the Blood of his Cross (Col. i. 20)

AND it is a further Comfort to us, under the Sense and Burden of our Sins, to consider, not only that we have a Saviour and Redeemer, but that he hath given humble and penitent Sinners, such gracious Invitations and Encouragements to come to him for Pardon and Salvation. *Come unto me* (saith he, *Matth. xi. 28.*) *all ye that labour, and are heavy laden* with the Burden of your

K 3

Sins,

Sins, and I will give you Rest. And again, (*John vi. 37.*) *He that cometh to me, I will in no wise cast out.* And he declares (*Luke v. 32.*) that *He came into the World, on purpose to call Sinners to Repentance; and (Luke xix. x.) to seek and to save that which was lost.*

WHICH gracious Declarations and Encouragements, together with the Sense of our own Vileness and Misery, prepare us to come to CHRIST, with a true and lively Faith; neither trusting to our own Merits, nor distrusting the Mercies of God; but casting ourselves wholly upon the Merits of JESUS CHRIST, in a stedfast Assurance that through his Blood we shall receive the Remission of our Sins; and that *being justified by Faith, we shall have Peace with God, through our Lord Jesus Christ.*

But then we must remember that the Redemption of CHRIST consists in his delivering us, not only from the *Guilt* of our Sins past, but also from the *Power and Dominion* of them for the Time to come. CHRIST gave himself for us, not only that he might redeem us from all Iniquity, but likewise that he might purify unto himself a peculiar People zealous of good Works, (*Tit. ii. 14.*) And, He was manifested,

Resolutions
of future Obedience.

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feasted, not only to take away our Sins, but also by his Blood to purge our Consciences from dead Works to serve the Living God, (Heb. ix. 14.) No Persons then must hope for any Benefit by the Death of CHRIST, but they who will take the Redemption which he wrought for us whole and entire; that is, none must hope for the Pardon of his Sins past, but he who sincerely desires to be delivered from them for the Time to come.

AND therefore having begun the Work of Repentance in the foregoing Confession of our past Sins, and the Humiliation of our Souls under a Sense of them; we must now continue and perfect it, by solemnly professing in the Presence of GOD, our earnest Desires to be delivered from the Power of Sin, and our Resolutions, thro' the Assistance of his Grace, *to forsake Ungodliness and worldly Lusts, (Tit. ii. 11, 12.) and to live Soberly, Righteously, and Godly, while he shall please to continue us in this World.*

WHICH Desires and Resolutions completing and finishing our Repentance, may in the Course of our Preparation for the Holy Sacrament, be immediately joined to the foregoing Parts of it, namely, Confession and Humiliation, and be offer'd to Almighty God in these or the like Words:

A Solemn

A solemn Promise to God of future Obedience, with Prayer for Grace to perform it.

Furthermore, as a Testimony of my hearty Sorrow and Repentance for what is past, Accept, O Lord, this Profession of my earnest Desire to be delivered from my Sins for the Time

¶ Here Renounce the particular Sins which you find yourself in greatest Danger to fall into, whether by Nature or Custom, or the Course of your Business and Conversation.

to come, and my sincerest Resolutions to avoid and forsake them; especially such as I know myself most apt to be betray'd into ||. And that I may not fall from these good Purposes, thro' the Temptations of the World,

or

or the Deceitfulness of my own Heart; I here solemnly promise, to set thy Laws before my Eyes, and to keep a strict Watch over mine own Thoughts and Ways; to remember my Weakness and Infirmary, and to pray daily for the Assistance of thy Grace; to avoid, as much as in me lies, all Occasions and Opportunities of Sin, and by a Religious Use of thy Holy Ordinances both in Publick and Private, to cherish the good Dispositions which thou hast raised in my Heart. With these Desires and Resolutions of Obedience for the future, I approach thy Holy Table, in an humble Assurance, thro' Faith, in my Crucify'd Saviour, to receive the comfortable Pledges of
my

my Pardon for all that is past. Do Thou, who art a God ready to Pardon, and abundant in Mercy, blot out all my known and wilful Transgressions, and cleanse me from my secret Faults. And that I may faithfully keep my Part of the Covenant for the Time to come, and continue thy obedient Servant unto my Life's End; vouchsafe me, in the partaking of these holy Mysteries, such a Portion of thy good Spirit, as Thou shalt see necessary to guide me in all my Ways, and preserve me from all Temptations, and to keep up in me a true Christian Temper of Soul. That so being justified by Faith, and strengthened with Might by thy Spirit in the
inner

Sect. II. at the Holy Sacrament.

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inner Man, I may be restored to thy Favour, and continually live to him who died for me, thy Son, my only Saviour, Jesus Christ.
Amen.



S E C T. II.

*How we ought to behave ourselves
In the Receiving the Holy Sa-
crament.*

IF there be Time while others are making their Offerings, the two last Prayers may be said privately; to renew your Sorrow for the Sins of your Life, and to confirm your Vows and Resolutions against them, and also to revive upon your Heart, such Thoughts and Meditations as are suitable to the Nature of the Holy Sacrament, and the End and Design of your coming to it.

WHEN

WHEN you make your own Offering, say,

A CCEPT, O Lord, this Free-will-Offering at my Hands, towards the Relief of my poor Brethren and Fellow-Members of the Body of Christ.

WHEN the Minister begins the Prayer for the *Whole State of Christ's Church*, let every Communicant join with him, and proceed devoutly with the Congregation, till the Consecration of the Bread and Wine is over.

WHEN the Minister and others are Receiving, let your Heart dwell upon the Redemption of Mankind by the Death of CHRIST, in these or the like Meditations.

O My God, I adore thy infinite Love in sending thy only Son out of thy Bosom, to recover me out of a State of Sin and Death, and to raise me to the

the joyful Hopes of Everlasting Life. May the Remembrance of this unspeakable Goodness and Mercy, teach me always to love Thee, and to live as becomes the Redeemed of the Lord.

O Blessed Jesus, who didst take upon Thee the Form of a Servant, and was content to be Reproach'd and Persecuted, to be Buffeted, Mockt, and Spit upon, and to submit to a most Painful and Ignominious Death, and all this for my Sake: Fill my Soul with the most grateful Sense of thy Love towards me, that I may ever love and live to Thee, who diedst for me. And pierce my Heart with a most tender Feeling of thy Agonies
L and

and Sufferings for me, that I may think nothing too much to suffer for thy Sake, nor be ever drawn to Crucify Thee afresh by returning to my former Sins.

WHEN the Minister is drawing near you, and before you receive the Bread, fix your Thoughts upon JESUS CHRIST Dying for the Sins of the World, and say in your Heart,

I Behold by Faith my Crucify'd Lord Dying for me; and as my only Saviour and Redeemer, I adore and worship him. O Lord, increase and enliven my Faith; and grant, that thro' his Merits who dy'd and rose again for me, I may receive the Remission of my Sins, and the comfortable Assistance of thy Holy Spirit.

WHEN

WHEN the Minister is delivering the Bread to you, go on with him in your Heart, and say,

THE Body of our Lord Jesus Christ, which was given for me, Preserve my Body and Soul unto Everlasting Life: I take and eat this in Remembrance that Christ died for me, and feed on him in my Heart by Faith and Thanksgiving.

THE Space between your Receiving the Bread and the Wine may be usefully employed in the foregoing Meditations, which you dwelt upon while the Minister and others were Receiving. Or, if you have not Time for that; when he is drawing near you, to administer the Cup, fix your Thoughts upon Jesus Christ Dying for the Sins of the World, and use the same short Ejaculations which you did immediately before your Receiving the Bread.

WHEN the Minister is delivering the Cup to you, go on with him in your Heart, and say,

THE Blood of our Lord Jesus Christ, which was shed for me, Preserve my Body and Soul unto Everlasting Life: I drink this in Remembrance that Christ's Blood was shed for me, and am thankful.

After the Receiving of Both, say,

Blessing, Honour, and Glory, be to God the Father, and to the Lamb that sitteth upon the Throne, for the inestimable Mercies and Benefits obtain'd for me by the All-sufficient Sacrifice of Christ upon the Cross. My Transgressions, which were many, are blotted out; and I am restor'd

restor'd from Sin and Death, to the joyful Hopes of a Blessed Immortality. What shall I render unto Thee, for saving my Soul from Destruction, and for these comfortable Pledges of thy Pardon, and Favour? Accept, O Lord, the Offering of a thankful Heart, and the sincerest Desires and Resolutions to please Thee. I have sworn, and am stedfastly purpos'd to keep thy Righteous Judgments; O hold Thou up my Goings in thy Paths, that my Footsteps slip not; and let the Sense of this thy unspeakable Goodness oblige me perpetually to love and obey Thee, and to continue thy Faithful Servant unto my Life's End.

Amen.



S E C T. III.

*What is to be done After the
Receiving of the Holy Sacra-
ment.*

AFTER you come from the Communion Table, you may use the following Prayer in Private; either in the Church (if you have Time) or at Home, or both.

*A Prayer for Perseverance in
our good Purposes and Resolu-
tions.*

MOST Gracious and Merciful
God, to whose Patience
and

II. Sect. III. after *the Holy Sacrament.* 127

and Long-suffering I wholly owe it, that amidst my manifold Provocations I am spar'd and preserv'd to this Day; I give Thee humble Thanks for the Opportunity I have enjoy'd of coming to thy Holy Table, and receiving the most comfortable Pledges of Pardon and Favour. Let not thy Goodness hitherto, in giving me Space for Repentance and Remission, encourage me to go on securely in the Neglect of my Duty; but let the Remembrance of thy Mercies, and of the Vows and Resolutions I have made in thy Presence, be perpetual Obligations upon me to watch over my Ways, and to do that which is well-pleasing in thy Sight. My Heart is corrupt, and deceitful

ceitful above all Things: sanctify it, I beseech Thee, by thy holy Spirit, and establish it for ever in the Paths of Truth and Righteousness. Let not the Cares and Pleasures of this World draw me into a Forgetfulness of the Things of the next; nor do Thou ever forsake me in the Hour of Temptation, but be always my Support and Strength in this spiritual Warfare, wherein I have engag'd anew against the World, the Flesh, and the Devil. I have solemnly Renounc'd my Sins, and desire above all Things to be deliver'd from them: Be thou graciously pleas'd to accept these sincere Intentions and Desires, and to consider my manifold Infirmities,

ties, and to keep me stedfast in the Resolutions I have made against every evil Way †. These Sins, and whatever else is contrary to thy Holy Laws, I will heartily endeavour from this Hour to

† Here, reflect particularly upon the Sins which you have hitherto been chiefly guilty of, and against which you stand in greatest need of God's Preventing and Assisting Grace.

shun and avoid; and I implore the constant Assistance of thy Holy Spirit, to subdue my Corruptions, and restrain all inordinate Desires, to make me delight in thy Ways, and to replenish my Soul with all Christian Graces and Virtues ||. That as oft as I examine my Life, I may find in myself a greater Growth and Sted-

|| Here, reflect particularly upon the Graces and Virtues in which you chiefly need to be improved and confirmed.

fastness

fastness in the Practice of Religion ; and striving daily against Sin, and going on from Grace to Grace, and from Virtue to Virtue, I may live and die in thy Favour and Obedience, and be received into thy Eternal and Glorious Kingdom, thro' the Merits and Mediation of thy Son Jesus Christ, my blessed Saviour and Redeemer. *Amen.*

THE foregoing Prayer must not be us'd in the Church, except there be Space sufficient for it, from the Time of your own receiving the Bread and Wine, till they be administered to the last of those who Receive after you. For as soon as all have Receiv'd, the whole Congregation must devoutly join with the Minister in the Thanksgivings and Hymns, with which our Church concludes the Holy Communion; in like Manner, as our Blessed Saviour and his Apostles did, at the Institution of it.

To

To make our good Purposes and Resolutions the more fixt and lasting; it is convenient, that such Persons who have Receiv'd the Holy Sacrament, do employ the remaining Part of that Day in the Publick Worship of God, and in reading good Books at Home; and that they reflect in Private upon the solemn Promises they have made, and use the foregoing Prayer for the Grace and Assistance of God, that they may be able to perform them. But these are only Convenient, not necessary; nor are they required of Persons in any other Degrees, than as their Condition in the World, and their Circumstances at that particular Time will allow. In all such Cases, if Servants, and others who have not the Command of their own Time, cannot employ as much of it in these Exercises, as they wish and desire; they may rest assur'd, that God approves and accepts their willing Mind, provided they go on in a sincere Resolution to avoid and forsake Sin, and live in the Fear of God, and behave themselves with Conscience and Honesty in the several Stations which his Providence hath appointed them.

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A D M O N I T I O N
A G A I N S T
Common and Corrupt
S W E A R I N G.

In a LETTER from a MINISTER to
his PARISHIONER.

To be put privately into the Hands of Persons who are
addicted to SWEARING.

By the Right Reverend Father in GOD,
EDMUND GIBSON, D.D.
Late Lord Bishop of LONDON.

Now re - printed, under the Direction of
Dr. JOHN GARNET,
LORD BISHOP of C L O G H E R.

THE NINETEENTH EDITION.

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A PRIVATE

A D M O N I T I O N

Against PROFANE and COMMON

S W E A R I N G.

Neighbour,

IT is out of a true Respect I have for you, and a hearty Concern for the Good of your Soul, that I put into your Hands this *private* Admonition against SWEARING; since the *publick* Warnings you have heard from the the Pulpit do not seem to have had their Effect upon you. If you will think and consider, you cannot but know that the Custom of Vain-Swearing, into which you are unhappily fallen, is a great Sin, against which God has denounced very heavy Judgments. And how nearly it concerns me, who am your Spiritual Pastor, to *warn* you of your Danger, you will see by the Command which God has laid upon every Pastor of his Church, (Ezek. iii. 18.) *When I say unto the Wicked, Thou shalt surely die, and thou givest*

A 2

him

him not Warning, nor speakest not to warn the Wicked from his wicked Way to save his Life; the same wicked man shall die in his Iniquity, but his Blood will I require at thy Hand.

Wherefore, I beseech you to take this Admonition in good Part, and to listen to it as a Warning sent you by the Providence of God, to deliver your Soul from eternal Destruction. Do not spend Time in guessing or enquiring how I came to understand that you are particularly guilty of this Sin; but since you know it to be true, and the Consequence of your going on without Reproof would have been your Ruin for ever; esteem it a special Mercy and Favour from God: And in Token of your receiving it as such, consider and lay to Heart this plain Account.

I. Of the *Sinfulness* of Vain-Swearing.

II. Of the *Folly* of it.

I. Consider the great *Sinfulness* of this Practice; which you may easily learn, as well from the express *Precepts* whereby the Scripture forbids it, as from the many *Aggravations* of the Guilt of this Sin above any other.

i. Consider how plainly the Scripture forbids all Idle and Vain-Swearing, of what Kind soever, whether by Things in Heaven, or Things on the Earth.

To begin with the vain Use of the Name

of GOD (which is so often in the Mouths of common Swearers :) You know what the Third Commandment tells you, (Exod. xx. 7.) *Thou shalt not take the Name of the Lord thy God in vain ; for the Lord will not hold him guiltless that taketh his Name in vain.* For although this Commandment, as given to the *Jews*, was only understood to forbid *Perjury* or *False Swearing* : yet being interpreted in a Christian Sense, it is a Precept against all vain and common Swearing, and especially by the Name of *God*. I shall put you in Mind, by and by, how expressly our Saviour forbids Christians to swear by the Creatures, because of the Relation they bear to their Creator, and because as they are the Creatures of God, to swear by *them* is in Effect to swear by *God*, and then it must be a Sin of a much higher Nature, for Men in their common Conversation to swear directly by *God* himself.

The Name of God is pronounced in Scripture, to be holy, and glorious, and reverend ; and it is one Part of the Prayer, which our Saviour taught us, that *God's Name may be hallowed* ; that is, that it may be thought and spoken of by us and all other Persons, with great Seriousness and Reverence, as a Name that is sanctified, and set above common and ordinary Use. Which ought to teach all Christians to use it sparingly and reverently ; not to bring it too familiarly into any of their

Discourses concerning the Affairs of this World, much less to mix it daily and hourly (as the common Swearers do) with their Sports and Passions, their Riots and Excesses.

2. The same Thing is to be said of the Name of *Jesus Christ*, the Son of God, and the Saviour of Mankind; concerning whom the Scriptures declare, (Phil. ii. 9.) *That God hath highly exalted him, and given him a Name which is above every Name; and that at the Name of JESUS every knee shall bow, of Things in Heaven and Things in Earth, and Things under the Earth.* A Declaration that should teach every Christian the greatest Reverence to that holy and blessed Name, thro' which alone he can be saved. And yet how little is this remembered or regarded by many careless and profane Christians, who allow themselves in a wicked Habit of bringing the sacred Name of JESUS and CHRIST to express their Wonder, and confirm their Promises or Purposes, in the most slight and trivial Matters.

Or if they forbear to use the Names of *God*, of *Jesus*, and *Christ*, they will not scruple to swear by their *Maker*, or their *Redeemer*; although these and the like, being only other Names for *God* and *Christ*, are as much a Profanation (when they are mixed by Men with their ordinary Discourse) as the direct Use of the Names themselves. And the Reason is plain, because by the Names of *Maker* and

and *Redeemer*, the Divine Beings are evidently expressed and understood ; and it is from the common and familiar *Use* of Matters Holy and Divine, that the Sin of profane Swearing arises, by whatsoever Names the Divine Things or Beings are expressed.

The Reason why such Names ought not to be mixt with the common Concerns of the World, is, because they are of a divine and heavenly Nature. We ought not to make the Names *familiar*, because the Beings meant and expressed by them are infinitely above us, in Station, Power, and all other Perfections ; and are therefore the proper Objects of our Dread and Fear, our Honour and Reverence. Again ; such Names ought to be used sparingly, because common Use wears off the Veneration that belongs to those high and glorious Beings, and by Degrees brings the most sacred Things into Contempt. For it is in vain to hope, that the Mind will preserve a serious Regard to the Beings, if the Tongue be allowed a common and unserious Use of the Names.

3. Next to the profane Use of such *Names* as signify *Beings* that are Divine, is a like profane Use of *Words* which signify *Things* of a Divine and Holy Nature, such as are proper only to Religion, and the Concern of our Souls and another World ; as our *Faith*, our *Redemption*, our *Salvation*, or in general, any Expressions which are peculiar to the Holy

Scriptures. These are weighty and serious Things; and as the Things immediately concern Religion, so the Names and Expressions are only proper to Religious Exercises and Discourses. And it is by no Means consistent with a Christian Conversation to use them otherwise than seriously, much less to get a Habit of using them lightly, and least of all to frame them into *Jests* (to which the Language of Holy Scripture is so frequently abused by profane Men;) or, what is our present Case, to frame them into *Oaths* and *Curses*. And yet how common is it with many Christians, in their ordinary Discourse, to desire this, or that to be done *for the Love of God*, or *the Sake of God*, or *of Christ*: And to declare the most trifling Things to be true, with a solemn *Vow*, *upon their Faith*, or *upon their Salvation*, or, *as God shall save them*, or *judge them*; and to vent their Rage and Passion in horrible Oaths, by the *Blood* and the *Wounds* of the Son of God and the Redeemer of Men; the hearing of which is enough to make any serious Christian to tremble. All such Oaths (as well as those others by the Names of *God* and *Christ*, and of our *Maker* and *Redeemer*) do carry in them a double Guilt. 1. The profaning of Things by common Use, which are sanctified to a Religious Use; and which, as they immediately relate to the great Business of another Life, do require our most serious Thoughts and

Medi-

Meditations, and ought never to be uttered in an idle or trifling Way. 2. The Guilt of rash and vain Swearing, when Men are not called to it, and there is no real Occasion for it, nor any good or wise Purpose served by it.

4. For although the Swearing by Things that are *holy* is a great *Aggravation* of Guilt, as it adds Profaneness to the Sin of Swearing; yet it is to be remembered, that all Vain-Swearing, by what Things soever, in Heaven or in Earth, is expressly condemned and forbidden by our blessed Saviour, (Mat. v. 34, 35, 36, 37.) *I say unto you, Swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the City of the great King. Neither shalt thou swear by thy head, because thou can'st not make one hair white or black. But let your Communication be, Yea, yea, Nay, nay, for whatsoever is more than these cometh of evil.* And in like Manner, St. James, (James v. 12.) *Above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath; but let your yea, be yea, and your nay, nay, lest you fall into Condemnation.*

These are plain and positive Precepts, which ought to be well considered and understood by the Vain-Swearers; as directly forbidding that, which they (in Contempt of the Authority of our Blessed Saviour and his Apostle)

make their daily and hourly Practice. And the Things which they ought to know and observe concerning them, are chiefly these.

1. That they were occasioned by a mistaken Opinion among the *Jews*, that if they did not swear directly by *God*, it was no Sin to swear by his Creatures. And considering how common it is among Christians, to swear by the *Heavens*, by their *Life*, by their *Soul*, and by other Creatures of God, one would think they were of the same Opinion with the *Jews*, and had never heard of those clear and direct Precepts of the Gospel against it. 2. They are to observe the *Reasons*, why our Saviour and his Apostle forbid this Sort of Swearing; both because the Creatures of God are not in our Power to be used by us otherwise than he has appointed, and because the immediate Relation which they bear to God as their Creator, makes the Swearing by them, in Effect, a Swearing by God. 3. The Common Swearer is more especially concerned to observe the *Cause*, and the *Consequence* of this Sin: The Cause in what our Saviour here tells him, that it *cometh of Evil*, (either of an evil Heart, void of all Reverence towards Gods, or of the *evil one*, that is of the Devil.) The *Consequence*, in what St. *James* adds, that it brings them *into Condemnation*. 4. Let him diligently attend to that most excellent Rule for the daily Conversation of a Christian, *Let your Communication be yea, yea, and nay, nay*; in your
Common

Common Discourse, (of which our Saviour is speaking) go no farther in enforcing what you say, than bare Affirmations and Denials. In Courts of Justice, and to serve any serious and weighty Purpose, an Oath *in Truth and Righteousness* may lawfully be taken; but in ordinary Discourse, what our Saviour Christ has here said, must be the Rule of every Person who desires to maintain a *Christian Conversation*.

Hitherto you have seen the *Sinfulness* of common Swearing: And every Practice that is sinful being a Transgression of some Law, I have shewn you that this is a Transgression of a plain and positive Law given by *Jesus Christ*. And the more clear and express this Law is, the greater is the Guilt of going on in an open Contempt of it.

2. You shall now see the *Aggravations of Guilt*, which render *common Swearers* more wicked and inexcusable than any other Sinners whatsoever.

One great Aggravation is, That there is no *Temptation* to Swearing: By the Commission of most other Sins, some natural Desire or Inclination is satisfied, or some present Interest is served. But the common Swearer has nothing of this to plead in his Excuse: He cannot say, there is any Thing in his *Constitution* that inclines him to Swearing, or that he serves any worldly purpose or Advantage by it; and therefore he Sins for the Sake of Sinning, only to defy and provoke God. Now the less
Temptation.

Temptation there is to commit any Sin, the Commission of it becomes more inexcusable, and a higher Contempt of the Authority which has forbidden it ; and since there is no Temptation at all to Vain-Swearing, it is in that Respect more inexcusable, and a greater Degree of Perverseness, and a more obstinate Contempt of God and his Laws, than any other Sin.

Another Aggravation of the Guilt of Common Swearing, is, the *Frequency* of it ; that it is repeated every Day, and every Hour, nay, almost every Minute, after it is grown into a Habit. Oaths flow from such Men without Thinking, and are a constant and almost necessary Part of their Mirth, Passion and Discourse. Now if every *single* Act of Sin renders us guilty in the Sight of God ; what a dreadful Degree of Guilt must rest upon the Soul of the common Swearer, who is perpetually adding to the Account, and heaping up Wrath against the Day of Wrath. The Tongue is a nimble Member which moves swiftly, and, if ill employed, multiplies Sin apace : And as the noblest Work that belongs to it, is, to set forth the Praises of God on Earth, as the Saints and Angels do in Heaven ; so he who accustoms it to Oaths and Curses, is daily preparing it for the Language of Hell. And the Time is coming, (if he repent not) when he will have Cause to wish a Thousand Times over, that he had been
been

been born as dumb as the beasts that perish, or, since he was not, that he had perished like them.

When you have read and considered this short Account of the *Sinfulness* of *Common-Swearing*, go on and reflect seriously, in the next Place,

II. Upon the great Folly of it. Consider how Men fall at first into the Custom of Swearing ; that it is never taken up (as all wise Designs are) with Consideration, or upon a Foresight of any Benefit that is like to arise from it ; but is usually owing to profane Company, and suffered to grow into a Habit through a supine careless Humour, for want of thinking what is right or wrong, lawful or unlawful, wise or foolish. And no Practice can be more unreasonable, than that which is owing purely to the want of *Thought*, and which Men never could fall into if they would think ; that is, if they would make use of their Reason, and shew themselves Men.

Accordingly, we see this Sin reigns most when Men are least themselves, in Times of Rage and Passion, and Drunkenness ; when their Reason is gone, and they are indeed no longer Men. Nay, some are never guilty of Swearing, but in those short Seasons of Madness ; being able at all other Times to see the Folly of it, and to comply with their Judgment and Conscience in abstaining from it : Which should make the Common Swearer ashamed,

ashamed, to see that he is doing that all Day long, which others (and they none of the most Innocent) never will do but in a Fit of Madnefs. And these last do so far well, to abstain from it at all *other* Times ; but their Fault is, that at those Times they are apt to excuse it, and scarce allow it to be a Sin, because (they say) they are not themselves. Whereas, if they would reason truly, and like Christians, it must be thus ; that since Rage and Passion, and Drunkenness, are very sinful, and to be avoided by every Christian, tho' they be single and alone ; they, in whom they are generally accompanied with Swearing, are bound to *double* Diligence in avoiding them, because they know they usually bring with them a *double* Guilt ; namely, their own, and that of Vain-Swearing. One Sin can never be a just Excuse for another ; but it is a good Reason why Men should increase their Care and Watchfulness against one Sin, when they know it usually brings another with it.

But though these Fits of Madnefs, into which Men cast themselves, were any Excuse for Swearing, (as they are certainly none) yet the common and habitual Swearer would have no Right to plead them. For however they may make his Oaths more *dreadful* and more *horrible* than at other Times, yet when these Heats are over, his Course of Swearing and Profaneness goes one ; and he is so far from seeking **Excuses**, and endeavouring to charge it

it upon Passion and Drunkenness, that he seems to *approve* and *chuse* it, as adding a *Grace*, or *Credit*, or *Authority*, to his Discourse.

But what Gracefulness can there be in a Language, which none use but the wild, unthinking, profligate Part of Mankind ; and which gives great Offence and Uneasiness to every sober and good Man ; and, I may add, a Language which is no where so common as among the meaner Sort, and in the most unpolished Conversation.

And as to the gaining *Credit* or *Belief* to what he says, it were well if he would at least refrain from Oaths, till his Credit is called in Question : But where Swearing is grown into a Habit, it breaks out equally upon any Occasion, or no Occasion : And in Cases where there is most Occasion ; that is, when they cannot easily make themselves believed, it stands them in no Stead ; because none will believe him the more for Swearing, who is known to have lost all *Reverence* for an Oath. The bare Word of a sober serious Man has far more Weight than a thousand Oaths of the common Swearer.

Nor is he less mistaken, when he supposes, that bold and outrageous Swearing adds to his *Authority*, and makes him appear brave and terrible in the Eyes of his Inferiors. It is true, Rage and Fury are the usual Fore-runners of *Violence*, and these force Obedience for the Time ; but as Violence makes him inwardly hated by his Servants, so Swearing
makes

makes him pitied and despised by them, and both together make him accounted little better than a Madman by all about him. The only true Way to be sure of Duty and Respect from Inferiors, is Calmness and Decency in the Commands and Admonitions of the Superiors. And while Men fancy they shew the greater Courage and Bravery, the more frequent and horrible their Oaths are ; they should consider what wretched Courage that must be, which consists in provoking and defying Almighty God.

For this is the Folly above all Follies ; that though Men know the Judgments which God has denounced against this Sin, and what will be the Portion of Profane and Common Swearers ; they will yet go on so perversely and obstinately, to pull down the Divine Vengeance upon their own Heads.

You cannot but know how expressly the Scripture declares, that God *will not hold him guiltless that taketh his Name in vain*, (Exod. xx. 7.) that the Sin of *Vain-Swearing* proceeds in a particular Manner from an *evil Heart*, or the *evil one*, that is the Devil, (Matt. v. 37.) and that it brings Men *into Condemnation*, (Jam. v. 12.)

You see now the Folly, the Baseness, the Sinfulness of Profane and Common Swearing ; that in its Principle, it is presumptuous, in its Practices, detestable, in its Consequences, pernicious.

“ AC-

“ ACCUSTOM NOT THYSELF TO
 “ SWEARING, NEITHER USE THY-
 “ SELF TO THE NAMING OF THE
 “ HOLY ONE. FOR AS A SERVANT,
 “ THAT IS CONTINUALLY BEATEN,
 “ SHALL NOT BE WITHOUT A BLUE
 “ MARK, SO HE THAT SWEARETH
 “ AND NAMETH GOD CONTINUAL-
 “ LY, SHALL NOT BE FAULTLESS.
 “ A MAN, THAT USETH MUCH
 “ SWEARING, SHALL BE FILLED
 “ WITH INIQUITY, AND THE
 “ PLAGUE SHALL NEVER DEPART
 “ FROM HIS HOUSE. Eccles. xxiii. 9.”

There is yet another evil Consequence, from the Habit of Common-Swearing, to which I intreat your very particular Attention, and that is the Habit of PERJURY ; for he, who uses himself to swear habitually, and frequently, is not likely to be over-scrupulous, that what he swears be true. This is become *a sore Evil, and because of it our Land mourneth.* It strikes at the Majesty of God and the King ; and undermines the very Foundations of Religion and Justice. It most sensibly grieves the Hearts of all good Christians, and threatens the Safety of every good Subject ; not only works Mischief to the Innocent, but also consigns the guilty to Damnation, and that too almost without Remedy.

Consider, I beseech you, the Nature and Meaning of an OATH ; that it is an Appeal,
 and

and the solemnest of all Appeals, to God, as the Witness of Truth, and the Avenger of all Falshood, for the Confirmation of your own Testimony ; that in every Oath, administered to you, you appeal to his Justice, as well as to his Knowledge, and call down the Vengeance of the Almighty upon your Head, if he discern any Falshood, or Deceit in your Testimony ; that in Fact, it is as if you had said, “ If I falsify in my Testimony, let me
 “ have no Part in the Grace and Mercy of
 “ God, at the Judgment of the last Day, no
 “ Share in the Merits of the Death and Suffer-
 “ ings of Christ Jesus, and let my Name
 “ be blotted out of the Book of Life ! I dis-
 “ claim, from henceforth, all Help and Bles-
 “ sing from God, if what I now deliver be
 “ not true.” Thus much must be imported, or nothing, when you lay your hand upon the Gospel of Christ, kiss the Book, and conclude, *So Help Me God.*

Consider, I intreat you, what you would think of a Man, who should appeal to some Person of known Worth and Probity, for the Truth of a Fact, which, he is sure himself before-hand, that very Person knows to be a Lie ? Farther, what if he should dare to appeal to the Judge himself, for the Truth of it, or to the whole Court of Justice, sitting before him, tho’ he knew, that every one there would utterly deny it ? This is an abandoned Piece of Insolence, that no Man ever presumed upon. What think you then of him, that
 dares

dares to appeal to God's Testimony, for the Credit of a Lie? The Drunkard and the Adulterer, the Thief and the Murderer, are ashamed and afraid to think, there is so great a Witness to their Crimes, as God, and retire therefore, from his Presence into their secret Places. 'Tis the wilful, and corrupt perjured Wretch only, that sins without Shame, that tells his Lie to the very Face of God, and bids him be the Witness of his own dishonour.

These are Matters of serious Concernment to all, who have either the honour of God, or the Good of Mankind, at Heart. And what can be clearer than this; that the Man, who wilfully forswears himself, is a Man, whom neither the natural Sense of Good and Evil, nor his Duty to the Magistrate, nor Love to his Country, nor Justice to his Neighbour, nor Compassion to the Miserable, can confine to Truth; whom neither the Presence of God, nor an Appeal to his Knowledge, nor an Invocation of his Vengeance, nor yet the Fear of damning his own Soul, can restrain from Falshood and Lies?

Consider, What can be plainer than this; that when a Man swears that to be true, which he knows to be false; that he is certain of a Matter, of which he is uncertain; that he declares to the *utmost* of his Knowledge, when he conceals a Part of his Knowledge, of any Fact; that in giving his Testimony, he has Respect to Persons, to Friendships, or Resentments, when he should give it full and true,
without

without Reserve, and without Regards ; that he is sensible, he gives shuffling and evasive Evidence, when he is called upon, in so solemn a Manner, to give the Truth, the whole Truth, and nothing but the Truth ; what, I say, can be more plain than this, that such a Man comes prepared to insult the Majesty of God and the King, sets at open defiance the Laws, both of God, and of his Country, and after prostituting his Conscience to the highest Bidder, is fitted out completely for every evil Work ?

Consider, Sincerity is every Man's Duty, but it is a yet still greater Duty, when your Testimony is required to publick Peace, or publick Justice. All Men have a right to be truly dealt with ; much more the Magistrate, by whom you are protected. It is your Duty to him, your Duty to your Neighbour, to your Country, and to yourself, to speak and declare the Truth, clearly and honestly, when you are called upon. It is an Aggravation of this crying Sin of PERJURY, that the Oath which you violate, did not only bind to that sincerity, which is the Duty of all Men, but to that very Truth, which was particularly demanded by the Magistrate, which was to be the Instrument of Justice and public Security, which was, and ever will be the necessary Means to put an End to Controversies, and to see to the Execution of that which is right.

Consider Lastly, What terrible Confusion has this one Vice, of wilful and corrupt PER-
JURY,

JURY, introduced into the World ! What havock has it not made of Property, of Reputation and of good Conscience ? Right and Wrong, Truth and Falsehood, Justice and Oppression have well-nigh lost their ancient Boundary and Distinction. It is this, which levels the honest Cause with the most profligate pretensions, and gives the crafty Suitor, at least, an equal Chance with the most fair and modest One ; which creates a Confidence of Success, in the Oppressor, and fills the good Man, who dares not venture upon eternal Damnation, with Fear and Mistrust. It is this, which makes the Fortune of Verdicts, in our Juries, as uncertain, and full as desperate, as that of Arms, and gives confidence to the Villain, to go to Law with the Innocent. It is this, which makes Men pronounce, so readily, upon the Issue of many Causes, before they come to a Hearing ; which robs the most legal and equitable Claims of a fair Tryal, robs even Virtue itself of its Defence and Security ; transfers Power, from the Upright and Impartial, to the Hands of the Froward and Malicious, and affords Protection and Shelter to the Oppressor and the Invader. Who, at this Time of Day, gives Credit to *Affidavits*, when so little, or no Conscience is concerned in making them ?

Shall I not visit for these Things ! saith the Lord ? *If there be a God, that judgeth the Earth,* is it conceivable, that a Crime, so flagrant,

flagrant, so daring and presumptuous, can escape the just Judgment of Heaven? Can you imagine, that God will not be the Avenger of this particular Evil, called upon, dared and defied, as he is, in all such Oaths, to avenge it? All Evasions, Equivocations and mental Reservations, all shuffling and prevaricating are Refuges, cut off by the very Words of the Oath you are taking. No Refuge, that I know of, left you, but in that impious Abuse of *Absolution*; the stale Drug, and Forlorn-Hope of Popery; that woful Rock, upon which, *so much Shipwreck hath been made of Faith and good Conscience*. But *I hope better Things of you, and Things that accompany Salvation*; that you know not only, and feel, how sacred, how solemn an Appeal every Oath is to the great God of Heaven and Earth, but that no Power, under Heaven, can either cancel the Obligation, or dispense with the conscientious Tie of an Oath, given in Judgment, and that you hold yourself accountable for the Truth of it, not only to the civil Tribunal, but at the judgment Seat of Christ; at which, the lying Lips shall tremble, and the stoutest Heart fail you. Remember what a wretched Figure a Heathen of the first Distinction, cut, at the bare Mention of this by St. Paul, *for as he reasoned of Righteousness, Temperance, and Judgment to come, Felix trembled*. Have before you, that God hath appointed a Day, in which he will Judge the World in Righteousness, by that Man, whom

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*he hath ordained, of which he hath given Assurance unto all Men, in that he raised him from the Dead.**

If you knew these Things, why would you suffer yourself, all this while, to be led by a foolish Habit, and an unreasonable Humour, to defy God, and destroy your own Soul? If you did not know or consider them before, lay them seriously to Heart now; and as you desire the Favour of God, and the Salvation of your Soul, continue no longer in a Practice, which you know will deprive you of both. Believe me, it is a Warning of too great Moment to be slighted; and, therefore, read and mark diligently what I have here drawn up, to convince you of the Sinfulness, the Folly, and the Danger of *Common and Corrupt-Swearing*: And, reflecting at the same Time how long you have lived in this Course, and what a dreadful Number of Oaths you have already to account for, humble yourself in the Sight of God, and earnestly bewail the Profaneness of your Life. Atone for what is past, by a hearty Sorrow and Repentance, and satisfy yourself, that your Repentance is sincere, by entering into the firmest Resolution, that from henceforth your Conversation shall be such as *becomes the Gospel of Christ*. And remembering how difficult a Thing it is, to govern a Tongue that is accustomed to Swearing, from which Oaths slide unawares; first, pray
to

* See, Dr. Clagett's Sermons. Vol. I.

to God that he will enable you to *set a Watch before your Mouth, and keep the Door of your Lips*; and then request of those with whom you most frequently converse, that they will be your Monitors, if at any Time you happen to forget yourself.

By these Means you will be happily delivered out of a Course of great Sin and Folly, and of infinite Danger to Body and Soul. And if this Admonition prove the first Occasion of your Deliverance, (as I hope, by the Blessing of God, it will) praise and adore the Goodness of his Providence, who hath not suffered you to go on securely in your Sin; and make yourself the Instrument of his Glory, by endeavouring to reclaim others from the same unhappy Course; which is the most proper Satisfaction you can make to God for your former Profaneness.

You cannot think, that I have any other *Motive* in sending this, besides my own Duty, and your Good. It is a Satisfaction to me to have gone thus far in Discharge of my Duty, as a Minister of Christ, and your Spiritual Pastor; but it will be a much greater Comfort, to find that this *Admonition* proves *effectual* upon you. And that God, who *worketh in us all both to will and to do*, will be graciously pleased to make it effectual, is the earnest Prayer of,

*Your truly loving and
affectionate Friend
and Pastor.*

THE
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OF
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THE
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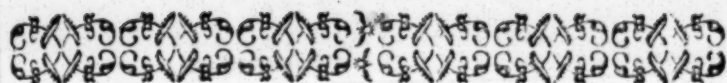
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THE
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OF
Neglecting and Profaning
THE
LORD'S DAY.

I. **O**NE of the Ten Commandments which God deliver'd to the *Israelites* by the Hand of *Moses*, was a Precept to them to keep *holy* the Sabbath-day, and to make it a Day of Rest from the ordinary Labour and Business of Life. To which he adds the Ground and Reason of the Command; Because God having finish'd the Work of the Creation in Six Days, and resting on the Seventh, he set apart this to be employ'd for ever in contemplating that his stupendous Work; To the End that Mankind might never

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forget, who was the Maker of it, and to whom they owed their Being, and to whom therefore, as in Right of Creation, all their Prayers, Praises and Adorations were due. In the Account of the Creation, as deliver'd by *Moses*, it is said, that God *blessed the Seventh Day, and sanctify'd it*; Gen. ii. 3. and when the Observation of it is particularly enforced upon the People of *Israel*, it is called the Sabbath of Rest, *holy to the Lord*, and a Day *holy to them*, Exod. xxxi. 14, 15. From whence it appears that one Day in Seven was from the Beginning set apart by God, as a Day of *Rest* from bodily Labour, and a Day to be employed in *Meditation* and *Devotion*, to preserve in the Minds of Men the Knowledge of the true God, and an habitual Sense of their Duty to him; which, without those frequent Remembrances, would quickly have been lost.

THIS short Account of the Institution of the Sabbath, plainly shows, that it was not only intended for a Day of Rest, and so for the Ease and Benefit of Man and Beast *equally*; but that the forbidding bodily Labour on every Seventh Day, so far as it concern'd *Mankind*, was chiefly intended for a perpetual Remembrance of the Duty they owe to their Creator, and of their Dependance upon him; and this, throughout all Generations, from the Beginning of the World to the End of it. There never was a Time, when those frequent Returns of Rest from Labour, and the employing them in Acts

of Devotion, were not necessary to preserve in the World the true Knowledge of God and his Ways, and to revive upon the Minds of Men a Sense of that Reverence and Duty which they owe to him ; nor will such a time ever be, as long as the World lasts. Thus far, therefore, the *Jew* and the Christian are equally concern'd in the *original* Appointment, and accordingly both of them have their publick Assemblies one Day in Seven, to answer the great End and Design of it.

II. THERE was, indeed a much later Appointment, by which the Seventh Day was made the Memorial of a more particular Mercy of God to the Children of *Israel* ; and that was, their Deliverance from a State of Bondage and Slavery in *Egypt*. *Remember that thou wast a Servant in the Land of Egypt, and that the Lord thy God brought thee out thence, thro' a mighty Hand and stretch'd out Arm : Therefore, the Lord thy God commanded thee to keep the Sabbath-Day, Deut. v. 15.* And it is also declared to have been appointed as a *Sign* between God and them ; *Verily, my Sabbath shall ye keep ; for it is a Sign between me and you, throughout your Generations, that ye may know that I am the Lord that doth sanctify you, Exod. xxxi. 13, 17 ;* that is, a lasting Testimony of their being and continuing the Servants and Worshippers of that God, who was the Creator of the World, and who had delivered them from their Bondage in *Egypt*. But

tho' Christians, as such, are not concerned in that Deliverance, nor bound, by Consequence to celebrate the Memorial of it, they are bound to keep up an everlasting Remembrance of a much greater; and that is, their Deliverance from the Bondage of *Sin* and *Satan*, through the *Redemption* wrought for them by Jesus Christ. And this Redemption being finally accomplish'd by his rising from the Dead on the *First* Day of the Week; his Apostles, without departing from the primitive Institution of one Day in Seven, made the Day of his Resurrection, the Day of assembling for the Worship of God, both as Creator and Redeemer. *Upon the First Day of the Week, when the Disciples came together to break Bread, Paul preached unto them, Acts xx.*

5. And afterwards, the same Apostle, commanding Collections to be made for the Saints, by the Churches of *Galatia* and *Corinth*, expresses himself thus; *Upon the First Day of the Week, let every one lay by him in Store, as God has prosper'd him.* From whence, that Day came to be called by the Christians the LORD'S DAY; *I was in the Spirit,* says St. *John* in his Revelation, on the LORD'S DAY. And, in Conformity to the Practice of the Apostles, to whom Christ committed the Ordering of his Church, it has ever since continued to be the Day of Assembling for the Publick Worship of God, in all Christian Churches throughout the World.

WHAT has been said thus far, to show Christians how strictly, and for what wise and good Ends, they were obliged to a Religious Observation of the Lord's Day, may serve as a general Caution, to take Care that they be not wanting in a Religious Regard to so *sacred* an Institution, and thereby bring upon themselves the Guilt, not only of disobeying an express Command of God, but also of defeating his gracious Designs of Good to themselves.

III. AND they are to know, that this Guilt is contracted, either 1. By a *Neglect* of the Lord's Day, or 2. By a *Profanation* of it.

By the *Neglect* of the Lord's Day, I mean, chiefly, an *habitual* Absence from the Publick Worship of God, or the attending but rarely upon it; when there is no just and reasonable Hindrance, on Account of Health, or other manifest Inconvenience. And in judging whether the Excuse is *real* or only *pretended*; every Christian may give himself full Satisfaction, by observing the Motions of his own Heart, whether he is inwardly glad of the Excuse, or sorry for the Impediment. If the latter, God accepts the Will for the Deed; but if the former be the Case, there needs no other Testimony of their having a Dislike of the Duty, or rather an Aversion to it; and where that is, it will quickly work the Mind into a Persuasion, that it is a Matter of *Indifference*, and not of *Duty*, whether they be present at the publick Assemblies of the Church, or not.

How groundless such a Persuasion is, may be learnt in Part from what has been already said ; and is further confirm'd, not only by the known Practice of Christians in the primitive Times, but also by an express command of St. Paul to Christians in general, (*Heb. x. 25.*) *Not to forsake the assembling of themselves together* ; which in those Times of Persecution was accounted, in Effect, a *Departure* from the Christian Faith ; and may well be so accounted at other Times, when it is not Matter of Fear, but of *Choice*. It is our Saviour's Declaration, *That where two or three are gather'd together in his Name, there is he in the midst of them*, Mat. xviii. 20. or present with them in a peculiar Manner. And, if Men would deal impartially with themselves, there cannot be a more certain Sign that they have no Desire or Concern to improve in Religion, than a wilful Neglect of those publick Ordinances which he has appointed for their Improvement ; and which, being of his own appointing, will be attended with particular Blessings upon all those, who conscientiously comply with them. Add to this, the good Impressions which are *naturally* made upon well-disposed Minds, by the Solemnity of the Place, and a serious and reverent Performance of the sacred Offices, and the Examples of Devotion and Attention which they may observe among their Fellow Christians, and which being duly observed, are a seasonable Admonition to others who are less devout and attentive ; to remember the *End* and *Design* of their coming thither. For,

4. ANOTHER

4. ANOTHER Neglect of the Lord's Day, next to that of a wilful Absence from the publick Assemblies and Offices of the Church, is, a Want of due *Attention* and *Devotion* in those who are present at them. And there is the greater need to inculcate the Necessity of these, in order to a Religious Performance of the Duties belonging to the Lord's Day, because Men are so very apt to content themselves with a *bodily Attendance* upon the publick Devotions of the Church, and in a great Measure to rest upon that as a sufficient Discharge of the Duty of the Day. And as this is an Error, that is both very common and very fatal, it must be thoroughly consider'd and laid open ; tho' it must be own'd it is an Error in itself so palpable and absurd, that one would wonder how it should prevail so generally, in *Practice* at least, as in *Fact* it does.

God is a Spirit ; and they that worship him, must worship him in Spirit, said our Saviour to the Woman of *Samaria*, (John iv. 24.) to explain to her the Difference of that inward and Spiritual Worship which he was about to establish, and the outward and carnal Services of *Jews* and *Samaritans*. And the Drift of his Reasoning there, is in Effect this : Since God is a being of a pure Spiritual Nature, without any bodily Substance or Matter ; since he has endow'd us with reasonable Souls, that we alone, of all the Creation, might be *capable* of adoring and worshipping him ; since also those Souls are cloath'd with Bodies, for no other End but to serve the De-

signs and Purposes of this World: From *hence* it follows, that nothing but the *Soul* can perform a proper and acceptable Service to God. As the Soul is the only *Spiritual* Part of our Frame, so this alone is capable of approaching, and as it were conversing with a pure Spiritual Being. As the Soul is the *noblest* Part of our Frame, and given us on Purpose that we might be *capable* of worshipping God, we cannot hope that he will accept the Service of the meaner or the mortal Part; nor is the *Body* of Man, of itself, any more capable of *paying* such a Service, than the Bodies of Beasts. And further, as these mortal Bodies were designed of God, only for earthly and worldly Purposes, they are, *of themselves*, utterly incapable of Spiritual and Heavenly Exercises. Which yet is not so to be understood, as if the *outward* Demeanor of the Body in the several Parts of Divine Service, were a Matter of meer *Indifference*; particularly, that of *Kneeling* in Prayer, which is the natural Posture of Humility and Devotion, and has accordingly been the Practice of pious and holy Men in all Ages, and ought not to be neglected by any Christian, when it may be done without manifest Inconvenience. My Meaning only is, That neither this, nor any Thing else that the *Body* is capable of performing (however fit and reasonable in itself, and enjoined by the Church as conducive to the Ends of Order and Decency, and so, becoming a Matter of *Duty* on those Accounts) may be at all reckoned on by Christians as a *Religious* Worship, unless it be accompanied with the inward Devotion of the Soul. TRUE

TRUE Devotion is what the Scripture so often describes it to be ; the *lifting up of the Heart to God*, the *pouring out our Supplications before God*, or in the Presence of God ; and which is yet higher, the *pouring out of the very Soul before him* ; the Soul, which is the only Part of us that is *capable* of Devotion, being elevated, and as it were sent up by us to present our Prayers and Praises before the Throne of God. And to keep the Soul *fixt* and *stedfast* in Devotion, is a Work of great Difficulty ; greater perhaps than any other Office or Exercise of the Christian Life : Infomuch that nothing is so great a Grief to devout Christians, as the imperfect Performance of these Spiritual Exercises. But their Comfort may be, that God sees and accepts the *Desires* of their Hearts, and will mercifully forgive their Failings and Infirmities.

V. SINCE therefore the publick Worship in the Church, and a Religious Attendance upon it, is so considerable a Part of the Duties belonging to the Lord's Day ; it may conduce much to a due Observation of it, to enlarge somewhat more particularly upon the proper Methods and Considerations, by which Christians are to bring themselves to due Attention and Devotion in the Worship of God.

AND the first Step in this, as in all other Designs wherein we desire Success, is,

I. EARNESTLY to set about it, and heartily to endeavour in the Course of our Devotions, to keep

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our Thoughts stedfastly fix'd upon the Work we are engaged in. For Devotion, as it is an Exercise purely Spiritual and Heavenly, does not *naturally* agree with our carnal and worldly Hearts ; which being too much bent on *earthly* Things, are not raised without some Difficulty to the Contemplation of *Spiritual* and *Heavenly* Things ; nor, when they are raised, can they be kept without *greater* Difficulty to a fix'd and steady Attendance upon them. And although the proper Inference from this *Difficulty* in the Work, is what I am now enforcing ; namely, the setting about it in Earnest, and a diligent Endeavour in every Christian to bring his heart to an habitual Stedfastness in his Devotions ; yet it is to be feared, that this Aversion to Spiritual Exercises which is in our corrupt Nature, has a very different Effect upon many Christians, and makes them lay aside all *Endeavours* after a Spirit of Devotion, and to content themselves with a *bodily* Attendance on the Worship of God ; or at the best with some short and sudden Motions towards Heaven ; which are quickly interrupted, and the Mind brought back again, to trifle away the Hours of Devotion in worldly Thoughts and Amusements. And in this careless and superficial Way, Christians may be very punctual in attending the Worship of God all their Lives, and yet be no better ; nay, it is very certain, that in some Respects their Condition will be worse, in as much as they stand accountable to God for the Loss and Neglect of so many happy Opportunities as he had given them, for the Preparation of their Souls for Heaven,

Heaven, and do also declare, in Effect, that their Attendance on the Worship of God, is more to keep up their Credit and Reputation among *Men*, who can see no farther than the outward Appearance, than to approve themselves the true Worshippers of God, who sees the Heart, and sets no Value upon any other Service or Worship.

THE Uneasiness therefore, and the Difficulty which Men find at the Beginning, in framing their Hearts to Devotion, and raising them to Exercises of a Spiritual Nature ; this Difficulty (I say) ought not to *slacken*, but to *encrease* and *confirm* their Endeavours and Resolutions ; as it is not barely a Difficulty, but such a Difficulty as must be labour'd against, if they desire to be true Worshippers of God. If they content themselves with a *bodily Attendance* upon him, without the Devotion of the Heart, this is not only a *fruitless* Service, and a foregoing the many and great Advantages of worshipping God zealously and devoutly, but it is moreover an hypocritical Service, while they desire to have it believed that they are worshipping God, and yet know, without any Regret or Concern, that their Thoughts are not at all upon him nor towards him ; endeavouring, in Effect, to deceive *God* as well as *Man* ; and forgetting what they are told from the Mouth of God himself, (1 Sam. xvi. 7.) *That the Lord seeth not as Man seeth ; for Man looketh on the OUTWARD Appearance, but the Lord looketh on the HEART.* And if such be the Misery and Guilt of not worshipping God at all,

or of worshipping him in a careless and superficial Manner; there remains no Way to be happy and innocent, to obtain the Blessing and avoid the Curse, but to lay this Matter seriously to Heart, and to shake off that habitual Carelessness and Inactivity in the Service of God, and to resolve and endeavour to bring themselves to the contrary Habits of Attention, Devotion and Zeal. And if, after a long Course of Lukewarmness in the Worship of God, they find a *Tediousness* in Devotion, with frequent Interruptions therein, notwithstanding their *Endeavours* to be fix'd and steady; let them not be discouraged, but rest assured, that if they persevere, Time will every Day make the *Exercise* more easy, and their Hearts more stedfast in attending the Work; and that the Blessings and Benefits which it will convey to them in *this* World, and much more in the next, will be an abundant Recompence for all their Care and Labour about it.

2. AFTER a Christian has convinced himself of the Reasonableness and Necessity of a diligent Attention of the *Heart* in all his Devotion, and, thereupon has resolved on it, and is ready to enter upon all proper Methods for that End; the next Thing that will require his Care, is to bring his Mind to a reasonable and Christian-like Moderation about the Designs, and Cares, and Contrivances of this World. For the Seasons of Devotion are intermix'd with the Business of Life, and are as it were *short Retreats* from it; and it is the same Heart, and the same Faculties,

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that are employed about the Affairs of this World, which are also to attend God in his Worship and Service. And the natural Consequence of this is, that if the Heart be too closely knit to the World, and as it were intangled in it, it cannot readily loose and disengage itself, to attend God in his Worship. When the Heart is set upon any Design or Contrivance that is depending, and is in great Doubt and Anxiety about the Event, and our Hopes and Fears are working in their Turns, and the Mind is filled with the Imaginations of that Happiness or Misery which is to befall us, answerable to the Event; in this Case, the Heart is so fully employed, and every Corner of it so taken up, that there is no Room left for the Thoughts of Devotion; or if a devout Thought should now and then force its Way, that Concern and Eagerness about worldly Designs, quickly prevails against it, and drives it out. If therefore Men will not be brought to a due Moderation in their Concern about the Affairs of the World, it is in vain to exhort them to banish out of their Hearts their worldly Care, and Designs, when they come to worship God; it is in vain, I say, to exhort Men to this, because in Truth, it is not in their *Power*, nor can any Thing put it in their Power, but the pursuing all their worldly Designs with a due Submission and Resignation to the Wisdom and Providence of God. This strikes at the Root of the Evil, and removes the direct and immediate Cause of it, by freeing us from that immoderate Concern and Anxiety about the Events of
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our worldly Designs, which otherwise swallow up the Heart, and makes it incapable of attending any Thing else. Upon this Principle, as oft as we repair to the Place of God's Worship, we do as it were lodge our worldly Designs in his Hands, and leave them chearfully to his Care; in full Assurance, that the Issues and Events of them will be such, as he sees most fit and convenient for us; and, in that Assurance as to the Affairs of *this Life*, our Minds are at Ease, and we are rightly prepared to attend the Business of the *next Life*, in a fixed and uniform Devotion of Soul.

3. THE Concerns of the World being thus banish'd, and the Heart left wholly free for Devotion; that which must *fix* our Attention in the Worship of God, is, in *Prayer*, a thorough Sense of our manifold Wants, and more especially of the great Importance it is to us, to receive Spiritual Assistance from the Hand of God; and in *Praises* and *Thanksgivings*, a like Sense of the Divine Goodness and Mercy towards us. If Christians observe the Times of Worship, only because God has commanded it, and they think it their Duty to attend in Obedience to that Command; this Principle may secure their Presence, but it will never be sufficient to raise and inflame their Devotion. For as it is certain, that the End of God's requiring us to worship him, is not, barely, that by the Act of Worship we may show our Obedience or Gratitude to him, but chiefly to supply our Wants, and to derive very great

great Benefits and Advantages to ourselves ; so a thorough *Knowledge* and *Sense* of those Wants, and of the Benefits which true Devotion is the Means of obtaining, is that which alone can make us truly serious and attentive in it. Let but Christians enter upon the Worship of God, in a just Sense of their manifold Sins and Offences against him ; and this will teach them to be *serious* in the *Confession* of those Sins, as the only Means of obtaining Remission at the Hands of God. Let us but make ourselves sensible of our natural Weakness and Corruption, how unable we are to resist Temptations, and how slowly we go on in our Christian Course : And then we shall not need to be put in Mind, how much it concerns us to join heartily in all Addresses to God for daily Supplies of Grace and Strength ; as knowing, that these alone can be sufficient, to deliver us in the Hour of Temptation, and to make us persevere in our Christian Course, and in God's good Time, to finish it with Joy. Next, let us but seriously consider, how brittle our Frame is, and how uncertain our Condition in the World, and by Consequence, to how many Dangers and Mischiefs we are daily exposed ; and there will need no other Consideration to command our Attention and Earnestness, and all those Parts of divine Worship which implore the daily Care and Providence of God over us. In like Manner, when we are to present ourselves before God, let us but first possess our Hearts with a just Sense of the daily Benefits that we receive from his Hands, and of the many Mercies

cies and Deliverances that he has from Time to Time vouchsafed us ; and a thorough Sense of these, will not fail to raise up our Hearts to Heaven, in Praises and Thanksgivings to our gracious Protector.

THE Arguments which I have hitherto insisted on, are, many of them, such as may be equally apply'd to the Worship of God, whether in *publick* or *private*. But because the publick Worship of the Church, as being longer than our private Devotion, is more apt to weaken the Attention, and because as it is publick, it is accompany'd with greater *Temptations* to wandering ; therefore with more especial Regard to the *publick* Worship of the Church, I add,

4. THAT as often as we are called thither at the solemn Times of Divine Service, we must remember, that the Place whither we come, is the House of God, separated from worldly Uses, and set apart for the publick Worship of Almighty God ; that our coming to it is an open Profession, that we have *laid aside* all worldly Thoughts, and dedicated that Portion of our Time to the Worship and Service of God ; and that the Worship, which we come to join in, is a *Worship of the Heart or Spirit* ; without the diligent Application whereof, our bodily Attendance will avail us nothing. Let us further remember, that in our Christian Assemblies God is peculiarly present, and we are said to appear before him

him there in a more peculiar Manner ; and let the Remembrance of both these, teach us to set a diligent Guard upon our Hearts, and to behave ourselves with great Reverence and Circumspection, as in the more immediate Presence of God ; resolving before-hand, that we will apply our Hearts seriously to the Spiritual Work we profess to be about, and attentively proceed with the Congregation, in the several Offices of the Church.

THE Heart is deceitful above all Things, and the Thoughts of the Heart extremely quick and floating, and therefore great Watchfulness is required on our Part to keep them to their proper Work, and to hinder them from going astray to other Objects ; especially in publick, where the Avocations are so many. And if, notwithstanding the greatest Watchfulness we can use, we find our Eyes or Thoughts sometimes wandering, we must *rebuke* them, as our Saviour did his Disciples in a like Case, *What, can ye not watch with God one Hour ?* Does God allow you so much Time for the Concerns of the World ; and shall those, or any *other* Concerns, carry you from attending *him* during that *short* Space, in Comparison, which he has reserved for his own immediate Service and Worship ? And let the Wanderings and Imperfections, which even the best Christians too often observe in the Course of their Devotions, and especially in publick ; teach us always, at our *Entrance* upon the Worship of God, to beseech him to pour into our Hearts a *Spirit of Devotion* : Such as
may

may keep them in a stedfast Attention throughout ; and so may enable us to perform a duly *spiritual* Service ; such as may be well pleasing and acceptable in his Sight.

5. But there is one Thing still behind, which I must not omit, because it is exceedingly helpful, if not absolutely necessary, to habituate the Mind to Attention and Steadiness in the publick Worship of God ; and that is, to make Devotion our *daily* Exercise, in the Family, or in the Closet, or in both. Between the more solemn Times of publick Worship in the Church, the Mind is engaged in a Variety of Cares and Diversions belonging to this World ; and tho' a Christian be constantly present at the publick Worship on the Lord's Day, and endeavours on that Day to raise himself as much as he can to some tolerable Degree of Attention and Devotion ; yet if he break off there, and return to the Business of his Calling, without any Mixtures of Devotion in the Family or Closet, he will find that Spirit of Devotion to which he had raised himself, greatly abated by the Intermission of six Days, and by the Want of daily Exercise to feed and nourish the Flame : Whereas the daily Exercise of Devotion keeps the Soul in habitual Preparation to move towards Heaven, and by it the Thoughts are more easily disentangled from our worldly Cares and Diversions, and more readily fram'd to attend the Work, at the proper Season of Devotion, whether in publick or private.

6. IT is greatly to be wish'd, that daily Devotion were regularly practised and established in all Families; as it is the Means of bringing down upon them the Blessings of God, both temporal and spiritual; as it exceedingly helps to keep up in Persons and Families a Spirit of Religion; as it is a daily Check and Restraint from Sin and Vice; and, as it greatly conduces to our Progress and Perseverance in Goodness and Holiness.

BUT where the Business and Circumstances of Families are such, as to render it difficult to keep up a constant Course of *Family Devotion*; there is another Way of maintaining a Religious Intercourse with God, which can be attended with no Difficulty; and that is, for every particular Member of the Family, who is come to Years of Understanding, to use a short Prayer every Morning and Evening in Private, to implore the Blessing and Protection of God, both before they go to Rest, and before they enter upon the Business of the following Day; a Duty, which no serious Christian can wilfully omit. And I will mention another Kind even of *Family Devotion*, which is attended with no Manner of Difficulty, and the Neglect of which admits of no Excuse; that is, the begging of God a Blessing upon our Meals before we sit down, and thanking him for his Goodness and Bounty, when they are over. This is what we commonly call *Grace before and after Meat*; a Practice so easy, and withal so useful, and so natural, that the Families in which it is

not

not kept up, seem to have no Concern to maintain even a *Face* of Religion.

7. AFTER having said so much of a Religious Observation of the Lord's Day, in a devout Attendance upon the *Publick Worship*, which is the principal Duty belonging to it; very little need be added concerning the Regard that is due to the *other* Parts of the Day. Because, on one hand it is not to be expected, that they who wilfully absent themselves from the *Publick Service*, or attend it only in a *formal* and *careless* Manner, will be persuaded to conform to the more *private* Duties of the Day; and, on the other hand the same Spirit of Religion, which obliges Men to a conscientious Observance of the *Publick Duties*, will not suffer them to be forgetful of the Duties of a more *private* Nature: Such are, ' the Recollecting and Applying to themselves the good Lessons of Duty which were delivered and enforced at the Church, ' the Reading the Scriptures and other good Books, ' the Examining of their Lives, to see how the Accounts stand between God and themselves; and if they be Parents or Masters, the instructing those who are under their Care, and appear to need Instruction, in the Principles and Duties of their Religion; and, the Restraining them from all such Freedom and Liberties, as are inconsistent with a Christian Demeanor, on the Day which God has set apart for his own Worship and Service. And it is to be wish'd, that all Parents and Masters would possess themselves of two short

short Forms of Prayer suitable to the Morning and Evening of that Day ; for the *private* Use of such Members of the Family as are well disposed, but by reason of their Station, or other accidental Hindrances, cannot pay the Attendance they desire, at the publick Worship of the Church.

8. THE Considerations which have been already offer'd, to lay open the Sinfulness of *Neglecting* the Lord's Day, are of much greater Force to shew the Sinfulness of *Profaning it* ; which carries in it a large *Addition* of Guilt to the former, and makes the Sin of *Neglecting*, as the Apostle speaks, *exceeding Sinful* : ‘ When the Leisure which God gives from the ordinary Business of Life for an Improvement in Religion, is not only not employ'd to that End, but is made the Occasion of increasing in Wickedness : ‘ When it is employ'd in the Ways of Lewdness and Wantonness, of Intemperance and Excess, and Tipling at Houses of publick Resort : ‘ When it is made a Day of Feasting and Entertainment, so as to break in upon the Seasons of Divine Service, and at once to deprive *whole Families* of the Benefit of attending it : ‘ When it is made a Day of Travelling, not out of Necessity, but Choice ; as so much Time gain'd to further the Business and Designs of the World ; and, ‘ When a Disrelish of the proper Work of the Day, drives People to relieve themselves under the Irksomeness of it, by Gaming, and other irregular Exercises and Amusements.

AND

AND it is not to be wonder'd, that they who fly from the Ways of Instruction and Edification which God has appointed, should be forsaken of him, and hurried by the Devil and their own corrupt Hearts into Ways of Sin and Folly. The Profanation of the Lord's Day, and the Abuse of it to Ends directly contrary to those which he intended, is not only a Disregard, but *an open Contempt*, of his Authority; and it is very agreeable to his Wisdom and Goodness, to withdraw his Grace and give Men over to their *own* Ways, when they declare, by their Behaviour, an avow'd Dislike and Aversion to *his*.

IT is a common Observation, (and not the less useful and important for being common) that publick Criminals, when they come to their unhappy End, and make their dying Declarations to the World, frequently charge the Sinful Courses in which they have lived, to their Neglect and Abuse of the Lord's Day, as the first Occasion of leading them into all other Sorts of Wickedness. And considering how frequently those Declarations are repeated, and how many other Instances of the same Kinds, tho' less publick, are notorious enough to those who will observe them; they may well be a Warning to Parents and Masters, and all others who have the Care and Government of Youth, to consider a Religious Observation of the Lord's Day, as the best Preservative to Virtue and Religion, and the Neglect and Profanation of it, as the most general Inlett to Vice and Wickedness.

Serious Advice

TO

P E R S O N S

Who have been

S I C K,

*To be put into their Hands as
soon as they are recovered.*

WITH

A THANKSGIVING for Recovery.

By the Right Reverend Father in GOD,
EDMUND GIBSON, D. D.

Late Lord Bishop of LONDON.

Now re-printed under the Direction of
The LORD BISHOP of CLOGHER.

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Serious ADVICE to a Person recovered from SICKNESS.

NEIGHBOUR,

SINCE it hath pleased God to recover you from your late Sickness, and to grant you a longer Continuance in the World ; I hope one of the first Things in your Thoughts, is to reflect upon the Condition you have been in ; which you could not be so well able to do, under the Pains and Disorders of a Sick-bed. And as I doubt not but you are seriously disposed to Consideration, especially after such a Warning of Mortality as you have had ; so I assure myself, that you will esteem it an Act of true Friendship in me, that I offer you my Assistance therein ; having no other Intention in doing it, but to confirm the good Dispositions which the Sight of the Grave hath raised and improved, but which a new Prospect of Life will be

4 *Serious Advice to a Person*

apt to destroy again, unless they be renewed upon the Mind by serious Consideration on your Part.

I. The first Step then, towards our reaping the Benefits which God designs in visiting us, is to consider Sickness, not so much in the Natural, as the Religious Sense; not as it takes away our natural Strength and Spirits, and so disables us for the Business of this World; but as it is a nearer View of Death, and a sensible Proof of the Frailty of our Nature, and thereupon a seasonable Warning to be in a constant Preparation for our End. In like Manner, the Pains and Agonies that we feel in the Time of Sickness, are not to be considered barely as an Uneasiness to the Body, but more especially as a Lesson to the Soul, to make it less fond of continuing in this painful State, and more willing to be removed, whenever it shall please God to call. Nor is the Time of Continuance of Sickness to be reflected on as so much lost from the Business or Pleasures of Life, but rather as a Check that God gives to our worldly Pursuits, in order to make Way for Thoughts and Considerations of a Heavenly Nature.

II. For,

II. For, as in all the other Dispensations of Life, so particularly in this of Sickness, you must have your Eye chiefly upon God, or else you will never make a right Judgement nor a right Use of it. If you look no farther than the Body, or to what Cause or Accident the Indisposition was immediately owing, the Effects will reach no farther than the Body; nor will your Sickness work any other Care or Concern in you, than how to remove the Cause, and avoid the Accident for the Time to come. But certainly, as God can do nothing but for wise and good Ends; so when he visits us with Sickness, it cannot be the only or chief End he aims at, to afflict and punish the Body; because this Life is not the proper Season of Punishment for Sin; and to think that God grieves and afflicts his Creatures for no other Reason but because it is in his Power to do it, or because he chooses it, and delights in it, is by no means consistent with the Divine Goodness. He himself assures us, (*Lam. iii. 3.*) *that he doth not afflict willingly, nor grieve the Children of Men;* and if he sends Sickness unwillingly, this implies that he would not send it at all,

if something in our Condition did not require it, and some Benefits were not to be conveyed to us by it. But now it is certain, that no Temporal Benefits accrue to us by Sickness, which is a manifest Prejudice to the Body and Estate; and therefore the Benefit that God designs by it, must be of a Spiritual Nature, for the Good of the Soul; and so when the Scripture speaks of God's Unwillingness to afflict the Body, the Meaning must be, that he would not do it, if it were not the ordinary Means of conveying Good to the Soul. And since the first Foundation of the Good that Sickness works, is the Bringing us to a serious Consideration of our future State: This shews us, that the Bed of Sickness must not be forgotten, nor the Thoughts of it laid aside, as soon as we are restored to our Bodily Health and Strength. That is rather the proper Time of setting ourselves to think regularly and effectually; when our bodily Pains are removed or abated, and God hath set the Terrors of Death at a greater Distance from us, and so our Minds are at Liberty to reflect with due Attention and Deliberation.

III. When you have considered the true
End

End of God's visiting Mankind in general ; go on, and apply this to your own Condition in particular, by satisfying yourself of the Need and Occasion you had to be thus visited by the Hand of God. Do but look back upon your former Life, and you will probably find, that till then you had been supine and lukewarm in Religion, and did want to be awakened out of that Spiritual Sleep, into a Sense of your Duty : That you encouraged yourself in Sin by setting Death and a future State far from you ; and therefore needed to be roused from your Security, by a nearer View and Apprehension of them : That you had long forgotten and neglected God, and had need to be thus smitten with his Hand, to bring you to a Sense of his Power and Justice : That Ease and Health had betrayed you into too great a Fondness for the Delights and Interests of this World, and so it was necessary for God to interrupt your Enjoyment, and teach you the Folly of setting your Heart on this World, by reminding you of the Uncertainty of your Continuance in it.

These and the like Reflections upon the Follies and Failings of your former State, will shew you the Goodness and

Mercy of God in visiting you with Sickness : You will see, that there was a great deal of Corruption in your Heart, which could not be discovered and let out, but by putting you to some Pain ; and that whatever you have endured, is not to be compared to the Misery you had been in, if a Course of Ease and Health had still gone on to hide that Spiritual Corruption from you. And the Sense of God's Goodness herein, will convince you, that the Stripes you have received were the Chastisements of a tender Father, to whose Hand you therefore listen and submit with all humility and Thankfulness, saying as *David* did in the like Case, (*Psal. cxix, 75,*) *I know O Lord, that thou of very faithfulness hast caused me to be troubled ;* and ver. 71. *It is good for me that I have been afflicted, that I might learn thy Statutes.*

IV. When you have duly reflected what the State of your Soul was before the Time of Sickness, and have made yourself sensible of the Goodness of God in sending it ; go on and consider seriously, what your Condition would have been if this Sickness had proved your Last ; How your Accounts stood with God, and what Preparation you had been

in

in to meet Death; Whether it would not have found you going on in some known Sin, or indulging yourself overmuch in the Pleasures and Enjoyments of Life: Whether you had in any Measure applied yourself to the Study and Practice of God's Laws, and lived in a due Regard to the Holy Ordinances of Prayer, Preaching, and the Blessed Sacrament: In short, consider seriously, whether, before Sickness came, you had not thought too little of another Life, and whether Death, if it had then come, would not have been a very great Surprize to you. And if upon this Enquiry into the Frame of your Soul before Sickness, you see that it had found you in a sinful or lukewarm, that is, in an unprepared State; you then know, that if it had not pleased God to spare you, you had been doomed 'ere this to irrecoverable Destruction. And the Sense of this should oblige you to employ all the Powers of Body and Soul, in Praising and Blessing God for his unspeakable Mercy and Goodness, and should also be a Warning never to run such a desperate Hazard again, but to set yourself seriously to think of Death, and not to be at Ease in your Mind, till you find you are prepared for

it; that so (as our Saviour speaks) *when ever your Lord comes you may be sure to be found watching.*

V. Next to the Divine Goodness, first in visiting you with Sickness, and then in delivering you from Death; remember what your own Thoughts and Resolutions were, while you lay upon your Sick-bed.

Did you not think it great Folly, to have let so much Time pass away with so little Preparation for your future State! Now God hath given you more Time, let it be your Care to employ it more wisely.

Did you not wish, over and over, that Heaven and the Happiness thereof had been your chief Care? Why then, make Amends for former Neglects, by your future Diligence in the Work of your Salvation.

Could you not have been content to give all the World, if it had been yours, for a little Space to consider better, and to make your Peace with God? Now a longer Space is granted you, forget not how valuable you thought it, but make it a real Blessing to you, by improving it to the Ends, for which you so earnestly wished and prayed for it.

Did you not make repeated Promises
and

and Resolutions, that if it should please God to prolong your Life, you would live to him, and serve him Faithfully and Sincerely all your Days? You see, God hath granted what you desired, and now he expects that you perform what you promised: He vouchsafes you longer Life, to prove whether your Resolutions were sincere and in Earnest; and if you forget them, you provoke him either to bring upon you some heavier Judgement, to try how far that will work: or (which is far more terrible) to give you up to final Destruction, when he sees that neither his Judgements can awaken you, nor your own Promises and Resolutions bind you. *When thou vowest a Vow unto God (saith the wise Man, (Eccl.v.4.) defer not to pay it.* Every Promise and Resolution you made in your Sickness, was in the Nature of a solemn Vow to God; and the Sincerity of that Vow depends not so much upon your Intentions while you were sick, as upon your Performances now you are well. If you had died, none but God could have judged of your Sincerity: But now you live, if you forget your Vow, this will be a plain and open Declaration that it was only the Effects of the Fears and Terrors
of

of Death; it will shew, that you have profited nothing by the Chastisements of your Heavenly Father, but are one of those perverse and untractable Children, who will be no longer good than they see the Rod hanging over them. But I am persuaded better Things of you, and do heartily hope that your late Promises and Resolutions are fresh in your Memory, and that you are making haste to ease your Mind of whatever Burthen you found upon it, in the Time of your Sickness; that is, in few Words, that you are now doing, whatever you then wished had been done.

VI. Particularly, If your Conscience did then Charge you with any Act of Injustice, delay not to make Restitution to the utmost of your Power; if your Sickness found you in a State of Enmity with any Person, do your Part towards a speedy Reconciliation: If you had not then settled your worldly Concerns, defer not to settle them now in such a Manner as may best preserve Peace among those you leave behind, whenever it shall please God to take you away: If you found great Comfort of Mind, in being joined by the Minister and other good Christians, in Prayer to God; now you are released from your
Con-

Confinement, seek and enjoy the same Comfort in a serious and diligent Attendance on the Worship of the Church : If in that weak Condition of Body and Mind, you desired to be Partaker of the Blessed Sacrament, and found yourself grieved that you had not frequented it more in the Time of your Health ; you see, it hath pleased God to restore your Health, and therewith an Ability of considering and preparing yourself ; fail not therefore to come frequently to the Lord's Table, during the Remainder of your Life. In short, recollect diligently, what were the Sins, Failings, and Neglects, that you then found yourself most sensibly grieved and concerned at, and let it be your first and immediate Care to set these right ; assuring yourself, that the Condition of your Soul is really such as you saw it in the Time of your Sickness, and esteeming it the greatest Blessing of your Recovery, that it gives you Time and Opportunity to clear the Guilt of your former Life, and to prepare for your future Account, by a speedy Course of Repentance and Amendment.

VII. There are many things concur, in the Time of Sickness to raise good Resolutions in the Hearts of Men ; as
the

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the Thoughts of present Death, the immediate Prospect of a future State, and an Unfitness of Body and Mind to attend the Cares, or relish the Pleasures of this World. But when Health returns, these Motives to Seriousness do not only cease, but are succeeded by Motives to Luke-warmness and Forgetfulness; as, the Hopes of long Life, the Distance of a future Account, and a Delight in the Business and Entertainments of the World. It is therefore necessary, now you are restored to Health, to be warned of these Temptations, in order to be prepared against them; considering yourself not as Discharged, but only Reprieved from Death; and that as God granted the Reprieve, so none but God can tell how long or short it is to be: That the Preparation for your future Account is not the Work of a dying Bed, but the Business of your whole Life; and the more of Life is spent, the more diligently are you concerned to attend this Work. That as God sent Sickness, to turn your Thoughts upon your Spiritual State, and to shew you the many Imperfections in it; so he has given you Health, that you may have Space and Opportunity to supply

supply and amend these Imperfections : That God, who is training you up for a future State, cannot be supposed to have prolonged your Life, only that you may have the Pleasure to eat and drink so many Days, and sleep so many Nights longer in this World ; but as in all his other Dispensations, so particularly in these of Sicknes and Health, his great Design is, to engage us in a diligent Pursuit of our future Happiness ; by Sicknes to moderate our Desires after this World, and remind us of our Condition in the next ; and by Health, to give us the Opportunity of approving ourselves to Him, and preparing us for Heaven, by a steadfast Course of Obedience and Devotion.

VIII. Take therefore this merciful Warning that God hath given you, and improve it diligently to the Purposes intended ; remembering that it will be a proportionable Aggravation of your Guilt, if you resist these gracious Endeavours for the Salvation of your Soul, and give no Proofs of your growing better under his Hand. Consider also, that this may possibly be the last Warning, with Time for Repentance and Amendment, that he will give, and that your next Sicknes
may

16 *Serious Advice to a Person*

may end in Death, or (which is worse) Death may seize you on a sudden, without any Warning at all. And if you now despise his Chastening, and thereby provoke him to give you up to sudden Destruction (as nothing is more like to provoke him to it) you will have nothing to blame but your own Perverseness, in not complying with the Methods which he had taken for your Salvation.

Do not then trifle with God ; but while he gives you Opportunity, be wise unto Salvation. He has been administering Sickness in the Nature of a Remedy to your Soul, and now that is over, he is waiting to see what good Effects it has had ; what Changes it has wrought in the Thoughts and Resolutions of your Heart ; how much it has taken off your Mind from the Delights of this World, and turned your Desires upon Heaven and the Things of the next Life ; how much more serious and careful of your Ways you will be for the Time to come, than you have hitherto been ; how heartily you will set yourself on one hand, to root out all evil Habits, and, on the other hand, to attain the Christian Graces and Virtues which are wanting in you.

In

In short, God has in great Mercy given you new Life, and he is now waiting to see whether you will become a new Man.

And while he is thus waiting for *You*, how can you forget and neglect *Him*? Is God so greatly concerned for you, and will you have no Concern for yourself? When you see him thus labouring, both in the Way of Mercy and Judgement, for the Salvation of your Soul, how can you resist so much Goodness? How dare you provoke so much Power? You have already been under the Hand of God in your late Sicknes, and what you have hitherto felt has been the Chastisement of a tender Father; and if you will be wise, it may be improved into the greatest Blessing he could have sent: but if you will not listen to his Correction, you do in effect defy him, and cast him off, and you may find the next Return of his Hand, to be changed from the Chastisement of a tender Father into the Vengeance of an angry God.

IX. I write not this, as if I thought you had forgot your late Sicknes, or had been Chastised and Visited in vain; but being sincerely desirous of your Spiritual Welfare, I omit no Argument, either of
Love

Love or Fear, Mercy or Judgment, that may help to cherish and keep alive the good Thoughts and Resolutions which your late Sickness hath raised in you. These, for aught you can yet tell, were only the Effects of the Fears and Terrors you were under, and now is the Time to make it appear, that you meant them in earnest, and that they are your settled Choice and Judgement; which, I hope, is what you have not only resolved to do, but what you are now doing, in a just Sense of the Uncertainty of Life, and of the Happiness of being always in a Preparation for Death. And that God will be pleased to give you Grace and Strength to persevere in your good Resolutions, and to continue stedfast in the Way that leads to Eternal Life, is the hearty Prayer of

Your Affectionate Brother

And PASTOR.

*A THANKSGIVING after
Recovery from SICKNESS.*

MOST Gracious and Merciful God, to whom alone belong the Issues of Life and Death; I thy unworthy Servant, who have been under thine afflicting Hand, and am raised again from the Bed of Sickness, do here present myself before Thee in a thankful Sense of thy great Mercy and Goodness towards me. Thou hast chast'ned and corrected me, but thou hast not given me over unto Death. Thou hast saved my Life from Destruction, and crowned me with Mercy and Loving-kindness. Blessed be thy Holy Name for supporting me under the Pain and Anguish

20 *A Thanksgiving after*

Anguish of my Sick-Bed, for the
seasonable Supplies of Patience
and Comfort, which thou didst
graciously afford me, and for Re-
storing me in

thy good Time
to the Blessings
of Health and

Strength ||.

*|| When any Person, during
the Time of Sicknes, hath been
Light-headed, he or she may add,
[and to the perfect Use of my
Reason and Understanding.]*

But I know, O Lord, that the
Pain and Weakness wherewith
thou hast visited me, were not
for the Punishment of my Body,
but for the Improvement of my
Soul; to let me see the Frailty
of my Nature, and the Uncer-
tainty of my Life; to wean me
from the Delights of this World,
and to engage me in a serious
Preparation for the next: In all
which I thankfully acknowledge
thy fatherly Care over me, and
that

that thou of very Faithfulness hast caused me to be afflicted.

I adore the Riches of thy Goodness, in giving me a right Knowledge of Thee and thy Ways in these thy Dispensations to me, and in making them the happy Means to bring me to a Sense of the Evil of my Doings, and to a serious Consideration of my future State. Before I was afflicted, I went astray; I forgot my Duty to Thee, and followed the Imaginations of my own Heart; my Thoughts were taken up with the Business and Entertainments of this World, and the Care of my Soul was neglected and forgotten. But thy Chastisements have brought me back into the right Way; and now, to my unspeakable Comfort and Happiness, my Affections

22 *A Thanksgiving after*

fections are placed upon the Things above, and the Things that concern my everlasting Salvation. To thee, therefore, O my God, who hast not cut me off in the midst of my Sins, but hast in great Mercy given me Space for Repentance and Amendment; to thee will I live, in Holiness and Righteousness all my Days; forsaking every evil Way, and studying above all Things to do that which is well-pleasing in thy Sight. I am heartily grieved at the Sins and Vanities of my former Life, and do here solemnly renounce them all; more especially those which I have been hitherto most guilty of, and to which my own corrupt Inclinations, or the Snares and Temptations of the World, are most
like

like to betray me for the Time to come ‡. And, in a Sense of my own Weakness and Frailty, I earnestly implore the Assistance of thy Holy Spirit, to subdue my inordinate Desires, and break the Power of all evil Habits, and to keep me stedfast in every Promise and Resolution that I made before Thee, in the Day of my Distress: All which I do now, in thy Presence most sincerely and heartily Renew. And I beseech Thee, let me never be drawn to forget or neglect them, either by the Cares and Pleasures of this World, or by the Hopes of a long Continuance in it; but give me Grace always to make Eternity my chief Care and Concern; and let thy late gracious
Warning

† Here confess the Sins you have been most guilty of, and against which you do therefore particularly Resolve.

24 *A Thanksgiving, &c.*

Warning of Mortality teach me
the Uncertainty of my Abode
upon Earth, and oblige me to
live in a daily Preparation to die.
That so having duly profited by
thy Fatherly Chastisement, and
employing the Remainder of my
Days to thy Glory, and the Sal-
vation of my own Soul, I may be
found watching, whenever my ap-
pointed Time shall come, and
may change this frail State of
Mortality for an Immortal Crown
of Glory. All which I humbly
beg of Thee, thro' the Merits and
Mediation of Jesus Christ, my
blessed Saviour and Redeemer.
Amen.

F I N I S.

AN EARNEST
DISSUASIVE
 FROM
 INTemperance
 IN
MEATS and *DRINKS*.

The Tenth Edition ; Revised and Enlarged,
 With a more particular View to the Point
 of SPIRITUOUS LIQUORS.

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 Late Lord Bishop of LONDON.

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I COR. ix. 25.

Every Man that striveth for the Mastery, is temperate in all Things: Now, they do it to obtain a corruptible Crown, but we an incorruptible.

THE Mastery which the Apostle here speaks of, is a Mastery in Swiftnefs and Activity; being an Illusion to those *Games* and *Races* that were celebrated among the *Corinthians*, in which the Victors were rewarded with Crowns and Garlands. And such were their Desires after these Victories and Rewards, that they who put in for

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the Prize, complied with all Regulations in *Diet, Exercise*, and the like, which might, by way of Preparation, improve their Strength and Activity; chearfully submitting to the strictest Abstinences, and denying themselves their most beloved Pleasures. Which is imply'd by the Apostle in the Text, when he says that they were *Temperate in all Things*, or, as it is more forcibly express'd in the Original, that they were *resolutely Temperate and Regular*; so as no Allurements could tempt them to Excess, no Hardships could break their Constancy and Resolution. Now, says St. Paul, if they do all this to obtain a *corruptible* Crown, much more should we Christians submit willingly and chearfully to all such Regulations and Self-denials as the Gospel requires, and not be drawn to *Excess* by any Temptation whatsoever, when we have in our Eye an *incorruptible* Crown, or an immortal Crown of Glory.

BUT tho' the Words may be very well taken in such Extent, as to signify an universal Government over our inordinate Appetites and Desires;
yet

yet it is plain, the Apostle in this Place more immediately intends what was the chief Discipline in order to the Games and Races he alludes to, namely, a strict Regulation in *Meats* and *Drinks*. And the shewing what are the proper Rules and Measures of a *Regular* Use, will naturally lead Men to see the great Sinfulness of an *irregular* and *inordinate* Use of them ; First, *In itself* ; and next, *In its Consequences* and *Effects*.

BUT previous to the laying down of those Rules, it must be observed in general, that the Constitutions, Ages, and other Circumstances among Mankind, being so different from one another ; nay the same Constitution being so different from itself according to different Times and Seasons ; there can be no one *fix'd* Rule or Measure in this Point ; because the same Proportion which to one Person is not a sufficient *Nourishment*, may to another be *Excess*. So that, what Proportion is necessary or convenient, what is within the Bounds of Moderation and what not, must in great Measure be left to

the Judgment of every particular Christian, upon an honest and conscientious Regard to the true *Ends* of Eating and Drinking: Which are, 'The preserving of Life, 'The refreshing of the Spirits, and, 'The fitting and preparing ourselves for the Business of the Station wherein God's Providence hath plac'd us.

I. *First then*, The first and most immediate End of *Eating* and *Drinking*, is the Preservation of Life. For as God hath planted in every Man a natural Desire of Life, so this is the only Means he has given to support it; and if it is the Duty of every one to *preserve* and *cherish* the Life which God has given, it is his Duty to use and apply the necessary Means of doing it. But to determine aright what Kinds or Proportions of Nourishment are requisite for that End, we must always remember, that it is *Life* we are to provide for, and not *Luxury*; that the feeding more liberally than Nature requires or can bear, is not the Way to preserve Life, but to shorten and destroy it; and that it is very sinful in itself, and very ungrateful

ful and unreasonable in us, to suffer an inordinate Appetite to turn those very Blessings to the Destruction of Life, which God graciously gives us for the Preservation of it. Not, as if Men were bound to live by Weight and Measure, or were presently sinful if they go beyond the Proportions which will barely support Life. For besides, that the fixing of this is next to impossible, and the Fear of Transgressing would fill the Mind with perpetual Scruples, and take away the Enjoyment and Benefit of God's Gifts; besides this, I say, the great Guard and Caution which God requires at our Hands, is not so much to keep *to* the nice Proportion that will barely preserve Life, as to keep *from* that which will weaken and destroy it; and between the Proportions that will barely support Nature, and those that will overcharge it, there is a Compass and Latitude, within which we may innocently enjoy the Blessings of Heaven. For,

Secondly, ANOTHER End of Eating and Drinking, is to repair and refresh the Spirits, when they are wasted or

flatten'd by Thought and Business. It has pleas'd God to cloath our Souls with Bodies of a weak, heavy, and inactive Constitution ; which cannot hold-out under long Applications of any Kind, without growing faint and weary ; and tho' in no Danger of a Dissolution, are yet languishing and uneasy. And therefore he has provided Meats and Drinks in the Nature of Remedies, to revive and refresh the drooping Spirits, and to give new Life and Vigour to the whole Frame. But then we must remember to use them, as God intended them ; not so as to *lay-aside* or *supersede* our natural Strength and Vigour, but only to *assist* Nature, when we find her faint and drooping. We must not apply these Remedies till Nature calls for them ; being either in a State of Hunger and Thirst, or else tir'd and overcome with Thought and Labour ; nor, when Nature does call, must we apply them in larger Proportions than she requires, or larger than will fairly answer her Needs. It is Time enough to pour in Oil, when we find the Lamp begins to burn faintly
and

and it is sufficient to pour in so much as may enliven but not smother the Flame. But if Men (either out of Luxury, and a Desire to please the Appetite and *pamper* the Body, or in Compliance with Custom and a Habit of Indulgence) will be continually refreshing Nature when she has no Need, or overcharging her when she has; this is a direct *Abuse* of the Blessings of God, not only clogs the Spirits, instead of refreshing them, but by accustoming Nature to these needless Aids, makes her forget her own Strength, and to be perpetually craving a Supply of those artificial Spirits: Till, by degrees, Men have no more Power than the brute Beasts to resist those Importunities of Appetite, nor any Life and Vigour, but what they derive from those false Flames; which quickly expire in Coldness and Stupidity. This is the most wretched State into which human Nature can sink; or rather, a State, which makes it cease to be human, and turns it into *brutal*. For what is it, in this Life, that more distinguishes Men from Brutes, than the Government of the Appetite?

and when that is lost, they are no longer Men, but Beasts in the Shape of Men. And yet so bewitching are the Pleasures of Taste, and so easily are Men's Appetites corrupted, that with a little Indulgence they will insensibly sink them into this miserable and almost helpless Condition. Which nothing can remedy or prevent, but a serious Regard to the Necessities and Conveniences of Nature uninfected by Habit, and thereupon a stedfast Resolution to apply those Refreshments, only at *Times* when they are proper and needful, and in such *Proportions* as may make them a real *Refreshment*, and not a *Burden*.

Thirdly, A third End of Eating and Drinking, is, to fit and prepare us for the Business of the Station wherein God's Providence hath placed us. Every Man, whether he be High or Low, Rich or Poor, hath some certain Work or Business belonging to his Condition and Circumstances in the World. And as the Providence of God appoints the Work, so the Wisdom and Goodness of God afford us those Blessings and Refresh-

Refreshments, to enable us to go thro' it with Comfort and Success. From whence it follows, that one great Rule and Measure in the Enjoyment of those Blessings, is, to use and apply them in such a Manner, as may make them most subservient to the daily Business of our Calling and Profession. And this we do, when in our ordinary Course, we make the Seasons of Eating and Drinking what they ought to be, only short *Retreats* from Business, and not the *Business* of Life; when we take Care, in convenient Time, to *return* to the Duties and Offices of our Calling; and to carry with us sufficient Understanding and Abilities to pursue it; and when, what we call the Unbendings of our Mind, which may be sometimes necessary, are rare, and without any Mixture of Riot or Excess. An Enjoyment of the Blessings of Life, within these Rules, is truly a Repairing of our Strength and Spirits, and a real Furtherance in our daily Business and Vocation; and being so, is a *sober* and *temperate* Use of our Meats and Drinks,

and answers the End for which God gave them. But whatever is beyond these, is an irregular and sinful Use of God's Creatures; when those unnecessary Refreshments are *long* and *frequent*, and so consume much precious Time that might be *usefully* and *beneficially* employed; when Men have no other Aim in invigorating their Spirits by those liberal Enjoyments of the Blessings of God, but that they may spend them again in Mirth and Jollity; and when they are so far from designing them to be *Preparatives* to Business that they cannot endure to *think* of returning to Business; or when their Excesses are such, as leave them neither Sense nor Reason to attend it. And this intolerable *Expence of Time*, is greatly aggravated by the *Expence of Treasure*; which, in the richer Sort is a Defrauding of their Indigent Neighbours, who have a Title to their superfluous Wealth; and in the poorer Sort, is the Robbing of their own needy Families, which by the Laws of God and Man ought to be their daily and immediate Care. And both Rich and Poor will find, that these

these are no small *Aggravations* of the Guilt of Gluttony and Drunkenness, when they come to give an Account of their several Talents at the Last Day. Nor will it be any Excuse, however commonly alledged, that they were unavoidably led to these Excesses, by their Concerns in the World; since, if they are not led to them by *Inclination* also, the Business and the Excess may be easily separated, and in many Instances are so, where there is a sober and virtuous Mind. And the proper Inference from your meeting with those Temptations to Excess in the Course of your Business and Dealings, is not, to lay hold of that Pretence for a Cloak to your Intemperance, but to be very *watchful* against such Temptations, and to pray frequently and earnestly for the Grace of God to deliver you from them.

By attending to the three foregoing Heads, you will be able to judge, not only what are the proper Bounds of Sobriety and Temperance, and when it is that you exceed those Bounds; but also how great and heinous the *Guilt* of

of that Excess is, and what a wretched Abuse of the Blessings of God : Not only in *forgetting* their *proper* Ends, but in *perverting* them to Ends directly *contrary* ; in turning that to the Destruction of Life, which God gave for the Preservation of it ; in making that the Means of stupifying the Spirits, by which he design'd to raise and refresh them ; in transforming themselves into the State of Brutes, by the very *Helps* that he bestows for a more vigorous Discharge of the Duties and Offices of a rational Creature ; and finally, in making *that* the Occasion of indisposing themselves for the Business of Life, which God graciously gives to support them under it.

SUCH is the Sinfulness of an inordinate Use of *Meats* and *Drinks* IN ITSELF, as it is a Perverting of the true Ends of the Blessings of God, and a shameful Abuse of human Nature ; which was the first Point. But, besides this,

II. IT is very sinful, in the EFFECTS and CONSEQUENCES ; whether it be Luxury in Eating as well as Drinking,
and

and so a devouring the Portion that belongs to others, and an Enflaming and Heightening of the Lusts and inordinate Desires ; or an Excess particularly in *Drinking*, which, according to the different Constitutions of Men, usually produces, in some, a Spirit of Rage and Passion, and Cruelty ; in others, Sullenness,* Obstinacy and Ill-nature ; and in most, great Folly and Indecency in Words and Actions. Not to enlarge upon the Effects of another Kind, which, though in some Measure accidental, are frequently heard of in the midst of those Riots and Excesses, namely, *Swearing, Railing, Fighting,* and too often *Murder*. And all these are deservedly accounted so many *Aggravations* of the Sin of immoderate Drinking ; being either such, as Men know by their own repeated Experience to be the *usual* Effects of it, or such at least as they cannot but see they *expose* themselves to, as oft as a Provocation falls in their Way.

III. IT is with Regard to the *Heinousness* of this Sin, both in its Nature and Effects, that the Prophet *Isaiah* so solemnly

solemnly denounces Woes and Judgments against it (*Isa. v. 11.*) *Wo unto them that rise up early in the Morning, that they may follow strong Drink, that continue until Night, till Wine inflame them;* and again, Verse 22. *Wo unto them that are mighty to drink Wine, and Men of Strength to mingle strong Drink.* And because the Men of Might and Strength in this Way, take a perverse Delight in overcoming their Neighbours, nay, are not ashamed to glory in it, as if they had won some mighty Prize; therefore another of the Prophets adds a third *Wo* (*Habb. ii. 15.*) *Wo unto him that giving his Neighbour Drink, that puttest thy Bottle to him, and makest him drunken also.* And in the *New Testament*, we find the Christians who were guilty of this Vice, ranked among the most abominable Sinners, and adjudged to the heaviest Punishments. The Apostle (*1 Cor. v. 10.*) reckons them with the vilest of Men, *Adulterers, Fornicators, and Extortioners*; and commands all Christians to avoid their Company, as a publick Scandal to their Religion: And, to compleat

completeat their Doom, the same Apostle 1 Cor. vi. 10.) expressly mentions *Drun-kards*, among those who *shall not inherit the Kingdom of God*. A Judgment so terrible, and a Name so odious, as makes most Men unwilling to believe that they have any Concern in it, and to persuade themselves, that the Impu-tation of Drunkenness belongs to none, but such as make their *Reason* and *Senses* a daily Sacrifice to an inordinate Appetite. But as the Apostle's Caution is in that very Place, *Be not deceiv'd*; do not reckon, that your Enjoyments are there-fore innocent, because you are able to go away with a tolerable Share of Reason and Understanding, which in many Cases is owing only to Custom or an uncommon Strength of Nature; but rest assur'd, that all Indulgences of this Kind, more than what Nature fairly re-quires, and more than what are a real Refreshment to Body and Mind, with-out Prejudice to Health or Business, are very sinful in the Eyes of God, and lay Men under the same Condemnation in *Kind*, tho' not in *Degree*, as Drun-keness itself does.

IV. BUT

IV. But when we speak of the Refreshments which Nature desires and calls for, we must carefully distinguish between the Desires of Nature *before* a Habit of Intemperance, and *after* it. Nature, not vitiated with Custom or Habit, is easy and content with a *reasonable* and *moderate* Refreshment ; but the Cravings of Nature under the Dominion of Habit (if we may then call it *Nature*) are unlimited and endless : The more they are indulged, the more eager they are, and never cease, till the Senses and Understanding are drown'd. They are as much a Disease, as Thirst in a Fever ; and are no more to be gratified than that is ; nay, (if the Matter be rightly consider'd) much less, as that is at most attended only with temporal Death, and the *certain* Effect of this is Death eternal. And yet, after this Habit is rooted and has got Strength, how willing are Men to indulge it, and how uneasy if they do not ; which shuts their Eyes against the Unreasonableness on one hand, and the Danger on the other. But at the same Time that they provide for their *present* Ease,
and

and are pleasing themselves with their present Enjoyment, they should remember what it will bring forth in the End; that *at the last it biteth like a Serpent, and stingeth like an Adder*, as Solomon speaks of this Kind of Pleasure, *Prov. xxiii. 32.* In Truth, it is no better than the nourishing themselves for the Day of Destruction, and the laying up Fuel for the Flames of Hell.

V. BUT among the Miseries of this unhappy State, it's none of the least that where an inordinate Appetite reigns, Reason and Consideration are shut out; and when Men are reduced to such a thoughtless Condition, they generally go on, without any Sense either of their Sin or their Danger, and without any Aim or Desire beyond their present Enjoyment. Into which stupid State they are gradually sunk by repeated Acts of Indulgence; and nothing can awake them out of it, but a great Degree of Resolution, and the *forcing* themselves to reflect, ' Into what a brutal Condition their Indulgence has brought them; ' To what shameful Abuses of God's Blessings,

Blessings, and of their own Reason and Faculties, it has hitherto betray'd them; and ' To what dreadful Punishments and Miseries it will certainly consign them at last. And these Reflections being frequently dwelt on and imprint-ed more and more upon the Heart, may, by the Blessing of God, produce a happy Change and deliver them out of the dangerous and miserable Course they are in.

VI. BUT altho' Persons in this Condition may be brought to acknowledge, that it had been happy for Body and Soul, if they had fall'n at first into a sober and regular Course, and that then, it is true, those Indulgencies were so far from being necessary, that they were a Load to Nature, and by Consequence very sinful; yet now, that Custom has made them necessary, and Nature can hardly subsist without them, they think they may innocently go on; and to part with *them* is to part with Life.

UPON which I observe, That altho' Custom is very powerful, and perhaps no one more so than that we are now speaking of; yet it has not Force enough
to

to make that necessary to Nature, which of itself is destructive to Nature ; as all Excess most assuredly is, whether with or without Custom. Nay, so far is Indulgence, in any Circumstances, from being necessary to Life ; that when a long Course of it has brought Life into Danger, the leaving that Course is always the first Prescription, without which all other Remedies are useless and ineffectual. So that, what they say is necessary to *preserve Life*, is in Truth only necessary to quiet a craving and inordinate Appetite ; the gratifying of which is at that very Time the direct and immediate Means of *destroying Life*. And as to the present Uneasiness, it is no Wonder that an Appetite unaccustomed to Denials, and which has long been gratified to the full, whenever it called, should be so uneasy under the *first* Check or Restraint. But if there is Steadiness and Resolution enough to maintain the Restraint for a little Time, and by that to give a Check to the Current of the Desires ; the Appetite by Degrees will grow more patient and quiet, and they will find

find far greater Pleasure in governing, than ever they found in indulging it.

VII. LET as many therefore, as have already indulged themselves into a *Habit*, stand still, and consider that they are in a State of the worst kind of Slavery ; a Slavery of Reason to Appetite, a Slavery of the *Human* to the *Brutal* Part. And let them resolve, once for all, to assert the Freedom and Dignity of their Nature, and that tho' they have lived like Beasts, they will die like Men. Let them, in a religious Way, look back and see how they have abused the Blessings of God to Luxury and Excess, and with how much Goodness he has born their Provocations and waited for their Amendment : and let a Sense of his Mercy and their own Vileness, breed in their Hearts that godly Shame and Sorrow which worketh Repentance to Salvation : Or, if neither the Force of Reason nor Religion will do, let the Terrors of the Lord persuade them not to trifle away their Souls, by continuing in a Course, which they know must end so shortly in eternal Destruction.

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IF they say it is a difficult Work, the proper Answer is, that it is a *necessary* Work ; and if Men will but think, it can bear no long Consideration, whether they shall be uneasy now, or miserable for ever. Where that is the Choice, the true Inference from the *Difficulty* of the Work is, to rouse themselves to equal Degrees of *Resolution* to go through it ; and the more sensible they are of their own Weakness, the more earnest ought they to be in their Prayers to God, to strengthen and assist them.

VIII. IT must be own'd that the Condition of such Persons, though not desperate, is exceeding dangerous ; and it were to be wished, that the Instances of Men's delivering themselves out of it, were more common than they are. But the more dangerous their Condition is, and the more rare the Instances of being delivered out of it ; the more powerful Warnings are they to *others*, who are in a good Measure innocent or as yet less guilty, not to be betray'd into the same Kind of *Slavery*, by Luxury and Indulgence. And the only
Way

Way not to be betrayed into it, is to keep the Reins over the Appetite from the Beginning; and to accustom it to frequent Restraints, that it may know it is always under Government, and so be tame and tractable; or in the Language of St. Paul in this very Case (1 Cor. ix. 27.) to *keep under the Body and bring it into Subjection.*

AND indeed, such Restraints and Self-denials are a necessary Means to preserve and secure Men's Innocence; as they keep them, not only from falling into Excess, but at a convenient Distance from the *Brinks* of it. For if Men suffer themselves to come into the Way of *Excess*, or go too near the *Brinks* of it, they will frequently lose the Reins, and be plunged in unawares. So that there is no way to be Safe and Innocent, but to keep an *habitual* Guard and Restraint upon the Appetite; out of a due Sense, 'Of the true Ends and Uses of Meats and Drinks, 'Of the great Wickedness of abusing the Blessings of God, to the Dishonour of his Religion, and the Shame and Reproach of human Nature.; and, 'Of the unspeakable
Misery

Misery of living and dying in Habits of Excess, both in this World and the next. And, together with these Considerations, there must be frequent and earnest Prayer to God, that he will preserve upon the Mind a *lively Sense* of them, and graciously afford such Supplies of Grace and Strength, as he sees needful, to prevent those evil Habits, and to give an effectual Check to all such Acts of Irregularity and Excess, as naturally lead to them.



P A R T II.

The pernicious Nature of Spirituous Liquors.

THUS far; Intemperance in *Drinking* has been considered in *general*, without any Distinction of the various LIQUORS by which it is occasioned; and, accordingly, the Cautions and Warnings against it have been also general, and such as equally relate to Liquors of all Kinds. But there is one Sort that deserves a more *peculiar* Consideration, as being attended with Circumstances more dangerous and destructive than the rest; I mean, *that* which is commonly distinguished by the Name of SPIRITUOUS LIQUORS. The rest of them, when under due Regulations and Restraints, are such, for the most Part, both in *Kind* and *Nature*, as are of necessary and daily Use, to answer those wise Ends of Eating and Drinking, which are enumerated above, viz. The preserving of Life, The repairing

pairing and refreshing of the Spirits when they are wasted by Thought and Labour ; and, The fitting and preparing Men for the Business of the Station in which God's Providence has placed them.

BUT as it cannot be pretended, that *Spirituous Liquors* are *necessary* to Life, so, if they be *try'd* upon the three foregoing Heads, they will be found, upon every one of them, to be *remarkably* pernicious both to Body and Mind, and to have a more *direct* and *immediate* Tendency to the *Defeating* all the wise Means and Ends, which God has appointed for the Support and Comfort of both.

UPON the first Head, '*The preserving of Life ;*' Nothing can be more clear in *Reason*, than the *quick* Tendency of those Liquors to shorten and destroy Life : Not only by depraving the Appetite, and drawing on a Disrelish of wholesome Nourishment, as Experience shows ; but also, as Physicians reason, by *hard'ning* the Provisions that are sent into the Stomach, and thereby hind'ring the Operations of those Helps

which God has provided for a regular *Digestion*, and for a kindly Conveyance of Nourishment to every Part. Besides the other fatal Effects which are charged upon them by Physicians; as *Palsies* and *Apoplexies*, from their Operation upon the Brain and Nerves; and of *Jaundices* and *Dropsies*, from their Operation upon the Bowels.

UPON the second Head, *The repairing the Spirits, when wasted with Thought and Labour*: Other Liquors, when moderately taken, cherish the Mind, and enliven the Spirits; without calling for any *further* Recruits, till those are wasted again, by attending the Business of our Station. But the *seeming* Relief that the Spirits receive from the Liquors which we are now speaking of, is not only of short Continuance, but frequently runs into Frenzy and Madness; inflaming instead of comforting; intoxicating instead of enlivening. And as, thro' such a violent and precipitate Consumption, the Spirits they give are soon spent; so do they leave the Body vapid and lifeless, and under an eager Longing after a speedy Recruit

Recruit from those *artificial* Aids ; which are so many Steps to the Grave, and do, in Truth, deserve no better Name, than a *slow* Kind of *Poison*.

UPON the third Head, ‘ *The fitting and preparing Men to go thro’ the Business of the Station, in which Providence hath placed them* : If, as has been shown, the Use of these spirituous Liquors depraves the Appetite, and hinders the Digestion and the Conveyance of a regular Nourishment to the Whole ; it cannot be, but that they must by the same Degrees impair the Strength and enfeeble the Constitution, and make the whole Man weak and listless ; less willing to set about Business, and less able to go through the *Labour* and Fatigue of it. Thus it must be in Nature, and thus it is daily seen to be in Experience and Observation.

THIS *Trial* of Spirituous Liquors upon the three foregoing Heads, gives a short but clear View of the *peculiar* Tendency of them above all others, to obstruct and defeat those wise Means

which God has graciously provided for the Support of Life, and the Preservation of Health and Strength ; and if any Doubt can remain, whether the foregoing Account, consider'd as the Result only of private Reasoning and Observation, may not be *aggravated* ; it will be supported to the Height by the many *publick* Representations that have been made from Time to Time, of the sad Effects of those inflammatory Liquors : Some of which will therefore be subjoined, in an *Appendix* to this Discourse.

IN perusing those Representations, it will be observed, that the Mischiefs complained of do not *All* of them directly and immediately relate to the *Morals* of Mankind ; but some, to the Disturbances of publick Peace and Order, which are frequently occasioned by those intoxicating Liquors ; and others, to the Damage which the Nation sustains by the Weakness and Feebleness they bring upon the *labouring* Part of it ; and others again, to the deriving those Weaknesses and Infirmities to the next Generation. But tho' these may seem,

at

at first Sight, to be Considerations only of a *temporal* Nature, and rather *Infelicitities* to the Publick, than *Sinful* in the Persons ; it is to be remembred, that there are *Duties*, which God, the Author of Order and Government, requires of us, as we are Members of a *Society*, for the general Good and Welfare of the *Whole* ; and that therefore every Neglect or Transgression of such Duties, becomes an Offence against *God*, as well as against Man. And People ought to be made sensible, that those Injuries done to the Publick, being the manifest and well-nigh necessary Effects of their sinful Indulgences, will in God's Account be so many *Aggravations* both of the Guilt and Punishment of them. And however Persons in the *married* State, like many others, may not be much affected with the Injuries they do the *Publick*, nor enough concerned about the *Mischiefs* they do to themselves ; they are to be put in mind, that in *Them* it is not only irreligious, but unnatural and cruel, to have no Sense or Feeling of the Weaknesses and

Infirmities which they are entailing upon their innocent Progeny.

BUT the less *Sense* People appear to have of the *Sinfulness* of those Indulgences (in themselves and in their Effects ; against God and against Man ;) the greater Need there is for the Ministers of the Gospel, as they find Occasion, to use all Diligence in *laying open* the Sinfulness of them, and earnestly enforcing it upon the Minds and Consciences of their People. And the Need of this is still greater, if what has been frequently suggested be true, That it is *Above* the Strength of the Civil Power, to lay an effectual Restraint upon this growing Evil. For, whether it be curable or not curable in *that* Way, it is *acknowledged* on all Hands to be very *pernicious* in the Effects ; and being so, it cannot be *denied* on any Hand, That the less it is under *Temporal* Restraints, the more Need there is of *Spiritual* Restraints ; Especially, when the Temptations lie so much in *every one's Way* ; and when the Appetite is gratified and the Brain intoxicated at so *easy* an Expence ; and
when,

when, by a little Indulgence, the Cure becomes so very difficult.

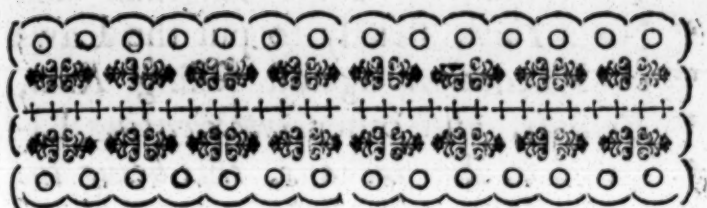
SUCH Considerations, one would hope, should of themselves and without any other Enforcements, be effectual Warnings to all PARENTS and MASTERS, to use the utmost Watchfulness over those who are under their Care, that none of them be ensnared by these Temptations, into the *Beginnings* of a Distemper, which, when begun, is so hard to be cured.

BUT whatever Parents or Masters may think or do ; the Consideration of the great *Danger* of those Indulgences, to the SOULS of Men, as well as the great *Difficulty* of being *reclaimed* from them, must be strong Obligations upon all PASTORS to exert themselves in representing to their People both the Danger and the Difficulty ; in private as well as publick ; to all Persons in general, Old and Young, Superiors and Inferiors, whom the Providence of God has put under their Care : Endeavouring, at the same Time, to convince all such as are unhappily *fallen* into those Indulgences, of the *Misery* and *Danger*

of their present Condition, both with regard to this World and the next; and to confirm all others in a *stedfast Resolution* to restrain the Appetite, and resist the Temptations; as upon other Considerations, so particularly upon that which St. *Paul* enforces in the Text,

“ That the greater Care and Watchful-
 “ ness they use, and the greater Diffi-
 “ culties and Self-denials they under-
 “ go, in governing and subduing their
 “ inordinate Appetites, in their Pas-
 “ sage through this Life; the greater
 “ will their *Reward* be in the Life to
 “ come.





A P P E N D I X :

Containing several *Publick Representations* of the pernicious Effects of *Spirituuous Liquors*.

I.

The great Mischiefs of Spirituous Liquors among the INDIANS.

IN the Books of the Society for propagating the Gospel, Mention is made of a select Committee at *Lambeth*, on the 22d of *April* 1710, to consider of the Address of the *Indian Sachems* to *Queen Anne*, &c. and they came to the following Resolution, among others :

B 6

“ That

“ That it be recommended to the
 “ Governor of *New England* and
 “ *New York*, strictly to put the Laws
 “ in Execution against selling *Rum*,
 “ *Brandy*, and other *intoxicating Li-*
 “ *quors* to the *Indians*, *this being the*
 “ *earnest Requests of the Sachemsthem-*
 “ *selves.*”

H.

*In the Abstract of the Proceedings of
 the Society for propagating the Gos-
 pel, Ann. 1715, it is remark'd as
 follows :*

“ AMONG the *Indians* of the five
 “ Nations, a Stop hath been put to the
 “ so much expected Progress of the
 “ Gospel, under the Conduct of our
 “ Mission from *England*, by debauch-
 “ ing their Morals ; which is impu-
 “ table to some of our Neighbours, in
 “ promoting Riots and Excess, by the
 “ Sale of *Rum*, so often prohibited :
 “ and during which Traffick, all sober
 “ Endeavours used for their Salvation
 “ must be rendered utterly ineffec-
 “ tual.”

III.

III.

The humble Representation of the College of Physicians in London, to the House of Commons, Ann. 1725.

“ WE the President and College or
 “ Commonalty of the Faculty of Phy-
 “ sick in *London*, who are appointed
 “ by the Laws of this Kingdom to take
 “ Care of the Health of his Majesty’s
 “ Subjects in *London*, and within seven
 “ Miles Circuit of the same ; do think
 “ it our Duty most humbly to repre-
 “ sent, That we have with Concern
 “ observed, for some Years past, the
 “ FATAL EFFECTS of the frequent
 “ Use of several Sorts of distilled Spi-
 “ rituous Liquors, upon great Numbers
 “ of both Sexes, rendring them disea-
 “ sed, not fit for Business, poor, a Bur-
 “ then to themselves and Neighbours,
 “ and too often the Cause of weak,
 “ feeble and distemper’d Children, who
 “ must be, instead of an Advantage and
 “ Strength, a Charge to their Country.
 “ We crave Leave further most humbly
 “ to represent, That this Custom doth
 “ every

“ every Year increase, notwithstanding
 “ our repeated Advices to the contrary.
 “ We therefore most humbly submit
 “ to the Consideration of Parliament
 “ so great and growing an Evil. In
 “ Testimony whereof, we have this
 “ 19th Day of January, 1725, caused
 “ our common Seal to be affixed to
 “ this our Representation.”

IV.

*Preamble to an Act (2 Geo. II.) for
 laying a Duty upon Compound Wa-
 ters, or Spirits, commonly called Gin,
 &c.*

“ WHEREAS the Drinking of *Spi-
 “ rits* and *strong Waters* is become
 “ very common amongst the People of
 “ inferior Rank, and the constant and
 “ excessive Use thereof tends greatly
 “ to the Destruction of their *Healths*,
 “ enervating them, and rendring them
 “ unfit for useful Labour and Service,
 “ intoxicating them, and debauching
 “ their Morals, and driving them into
 “ all Manner of Vice and Wickedness ;
 “ the

“ the Prevention whereof would be of
 “ the greatest publick Good and Be-
 “ nefit ; and whereas it is found by
 “ Experience, that the great Tempta-
 “ tion to such licentious Use of these
 “ pernicious Liquors, is from the
 “ Cheapness thereof, &c.

V.

*Preamble to an Act (9 Geo. II.) for
 laying a Duty upon the Retailers of
 Spirituous Liquors, &c.*

“ WHEREAS the Drinking of Spi-
 “ rituous Liquors or Strong Waters is
 “ become very common, especially a-
 “ mongst the People of lower and infe-
 “ rior Rank, the constant and excessive
 “ Use whereof tends greatly to the De-
 “ struction of their Healths, rendring
 “ them unfit for useful Labour and Bu-
 “ siness, debauching their Morals, and
 “ inciting them to perpetrate all Man-
 “ ner of Vices ; and the il Conse-
 “ quences of the excessive Use of such
 “ Liquors are not confined to the *pre-*
 “ *sent* Generation, but extend to *fu-*
 “ *ture* Ages, and tend to the Devas-
 “ tation

“ tation and Ruin of this Kingdom,
“ &c.

VI.

*Preamble to an Act, to prevent the
Importation and Use of Rum and
Brandies in the Province of Georgia,
Ann. 1735.*

“ WHEREAS it is found by Experi-
“ ence, that the Use of the Liquors
“ called Rum and Brandies, in the Pro-
“ vince of *Georgia*, are more particular-
“ ly hurtful and pernicious to Man’s Bo-
“ dy, and have been attended with dan-
“ gerous Maladies and fatal Distempers,
“ and if not timely prevented, will in
“ all likelihood ruin the said Colony,
“ and frustrate your Majesty’s good
“ and fatherly Intentions towards such
“ of your Subjects as shall go to reside
“ in the said Province : And whereas
“ we your Majesty’s most dutiful Sub-
“ jects, the Trustees for establishing the
“ Colony of *Georgia* in *America*, have
“ received Complaints from the Chiefs
“ of several of the *Indian* Nations in-
“ habiting near to your Majesty’s said
“ Colony,

“ Colony, of great Disorders amongst
 “ them, occasioned by the Use of the
 “ said Liquors, and which are brought
 “ them by the Persons using and carry-
 “ ing on the *Indian Trade*: For Remedy
 “ thereof, we the Trustees for esta-
 “ blishing the Colony of *Georgia*, in
 “ *America*, humbly beseech your Ma-
 “ jesty that it may be enacted, and be
 “ it enacted, That from and after the
 “ Four and Twentieth Day of *June*,
 “ which shall be in the Year of our
 “ Lord, One thousand seven hundred
 “ and thirty-five, no Rum or Brandies,
 “ nor any other Kind of Spirits or
 “ Strong Waters, by whatsoever Name
 “ they are or may be distinguished, shall
 “ be imported or brought ashore, &c.

And then it follows :

“ Which Act his Majesty thought
 proper to refer to the Consideration of
 a Committee of his Majesty's most Ho-
 nourable Privy Council, who, having
 received the Opinion of the Lords Com-
 missioners for Trade and Plantations
 thereupon, did this Day report to his
 Majesty, as their Opinion, That the
 said

said Act was proper to receive his Majesty's Royal Approbation. His Majesty taking the same into Consideration, is hereby pleased, with the Advice of his Privy Council, to declare his Approbation of the said Act, and pursuant to his Majesty's Royal Pleasure thereupon expressed, the said Act is hereby confirmed, finally enacted, and ratified accordingly.

VII.

In a Presentment of the Grand Jury of the City of London, Ann. 1735.

“ WE the Grand Jury of the City of
 “ London, met at the present Sessions
 “ at the *Old Bailey*, to enquire of and
 “ present such publick Nuisances as di-
 “ sturb and annoy the Inhabitants of
 “ the City, think it our Duty to com-
 “ plain of the late surprising Increase
 “ of GIN-SHOPS, and other Retailers
 “ of Distilled SPIRITUOUS LIQUORS,
 “ which we have great Reason to ap-
 “ prehend (if not restrained) will be
 “ attended with the most dreadful and
 “ lasting ill Consequences.

“ To

" To this pernicious Practice is
 " chiefly owing, ---- That our lower
 " kind of People are *enfeebled* and *dis-*
 " *abled*, having neither the Will nor
 " Power to labour for an honest Live-
 " lihood, &c.

VIII.

*In a Presentment of the Grand Jury
 for the County of Middlesex, Ann.
 1735.*

" WE the Grand Jury for the County
 " of *Middlesex*, taking Notice of the
 " vast Number of Brandy and Geneva
 " Shops, &c. for the Retailing of Gin,
 " and other Spirituous Liquors; which
 " being sold at a very low Rate, the
 " meaner, though useful Part of the
 " Nation, as Day-Labourers, Men and
 " Women Servants, and common Sol-
 " diers, nay even Children, are enticed
 " and seduced to taste, like, and ap-
 " prove of those pernicious Liquors
 " sold for such small Sums of Money,
 " whereby they are daily intoxicated
 " and

“ and get drunk, and are frequently
 “ seen in our Streets in a Condition
 “ abhorrent to reasonable Creatures.--

“ IT is visible, that by this destruc-
 “ tive Practice, the Strength and Con-
 “ stitution of Numbers is greatly weak-
 “ ned and destroyed, and many are
 “ thereby render’d uselefs to themselves
 “ as well as to the Community ; many
 “ die suddenly by drinking it to Ex-
 “ cess ; and infinite Numbers lay the
 “ Foundation of Distempers which
 “ shorten their Lives, or make them
 “ miserable, weak, feeble, unable and
 “ unwilling to work, a Scandal and
 “ Burthen to their Country.”

IX.

*In a Presentment of the Grand Jury of
 the Tower Hamlets, Ann. 1735.*

“ WE the Grand Jury for the Liber-
 “ ty of the Tower of *London* and Pre-
 “ cincts thereof, think it our Duty to
 “ represent to this Court, the prodigi-
 “ ous Increase in the Number of Shops,
 “ and

“ and other Places, for retailing Gin
“ and distilled Liquors, and the many
“ Enormities that are occasioned by its
“ being drank by the meaner Sort of
“ People in this Kingdom, chiefly be-
“ cause they can be debauch'd at a ve-
“ ry small Expence.

“ It is with great Trouble that We
“ observe the Number of Gin-shops
“ to multiply in every publick Street.

X.

*In a Report made to the Justices of the
Peace for the County of Middlesex,
Ann. 1735-6.*

“ It is with the deepest Concern,
“ your Committee observe the strong
“ Inclination of the inferior Sort of
“ People to these destructive Liquors,
“ and how surprizingly this Infection
“ has spread within these few Years.
“ Not only the Vicious and Immoral
“ give into this Practice, but those also
“ who to all Appearance are in other
“ Respects sober and regular : Not
“ only

“ only one Person here and there in a
 “ Family, but whole Families shame-
 “ fully and constantly indulge them-
 “ selves in this pernicious Practice;
 “ Fathers and Masters, Children as
 “ well as Servants.---

“ YOUR Committee proceeded to en-
 “ quire according to your Directions,
 “ into the Mischiefs arising from the
 “ immoderate Use of Spirituous Li-
 “ quors, and more especially of Ge-
 “ neva: And these, to their great
 “ Concern, appear to be of the highest
 “ Nature, and most lasting Consequen-
 “ ces; affecting not only particular
 “ Persons and Families, but also the
 “ Trade of the Nation, and the publick
 “ Welfare. With respect to particular
 “ Persons, it deprives them of their
 “ Money, Time, Health, and Under-
 “ standing; weakens and destroys their
 “ natural Strength and Constitutions;
 “ and thereby renders them useless to
 “ themselves, as well as to the Com-
 “ munity. And when their Spirits are
 “ raised by drinking to Excess, they
 “ are often carried to a Degree of out-
 “ ragious

“ragious Passion, and become bold and
 “daring in committing Robberies and
 “other Offences, for an immediate
 “Livelihood.

“FARTHER, They who indulge
 “themselves in this pernicious Cust-
 “tom, are thereby rendered incapable
 “of hard Labour, as well as indisposed
 “to it; their Health is ruined, and
 “their Lives by Degrees destroyed.”

XI.

*In a Royal Proclamation, March 8,
 1737, for putting in Execution the
 late Act against retailing of Spiritu-
 ous Liquors; the Introduction is
 as follows:*

“WHEREAS, in order to put a Stop
 “to the pernicious Practice of com-
 “mon and excessive drinking of Bran-
 “dy, Geneva, and other Spirituous Li-
 “quors, so destructive of the Health,
 “Morals, and Industry of our Sub-
 “jects, and so manifestly injurious to
 “the publick Peace and Tranquillity;
 “an Act of Parliament was made,
 “&c.

XII.

XII.

In a Letter of the Lords of the Privy-Council, written by His Majesty's Command, to the Custodes Rotulorum of the several Counties, and bearing Date, March 31, 1743, it is set forth.

“ THAT the excessive drinking of
 “ *Spirituous Liquors* has not been pre-
 “ vented by former Acts of Parliament,
 “ but still continues the same ; and it
 “ *is there complain'd of*, ‘As a Custom
 “ destructive of the Health, Morals,
 “ and Industry of His Majesty's Sub-
 “ jects, and to the Peace of his King-
 “ dom.”

F I N I S.

(7)

T H E
EVIL and DANGER
O F
Lukewarmness
I N
RELIGION.
B E I N G

The First Part of the late Bishop of LONDON,
Dr. *Gibson's*, Fourth Pastoral Letter.

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T H E

EVIL *and* DANGER

O F

Lukewarmness in Religion.

WHEN St. *John* * sets forth the State of Christianity in the Seven Churches of *Asia*, together with what was found in each that deserved to be approv'd, or condemn'd; the Fault that he charges upon the *Laodiceans*, is *Lukewarmness*. And, by placing it between the two other States of † *Cold* and *Hot*, his Meaning plainly is, that though they were by no Means sufficiently careful and zealous in Religion, yet being not downright irreligious, they rested in that *Lukewarm* State, and were under no Concern to go on and proceed to further *Advances* in the Christian Life. Agreeably to this Description; the *Lukewarm-*

A 2 ness

* Rev. iii. 15, 16. † *Thou art LUKEWARM, and neither Cold nor Hot, &c.*

ness in Religion, which is so commonly seen among Christians at this Day, is generally the Effect of a mistaken Persuasion, That if People go to Church as others do, and give the common Attention to the Business of their Stations, and keep themselves from Sins of a gross and notorious Nature, and are no way hurtful or injurious to their Neighbours ; they are as good Christians as they need be. By these, they reckon their Salvation sufficiently provided for ; without any Endeavour to grow better, and without examining their Hearts upon what Motives and Aims they act ; “ Whether the Evils they abstain from, and the Good they do, be owing to a Sense of Duty to God, and a View to a future Reward in the *next* World, or only to the Fear of Man, and the avoiding of Shame and Reproach in *this* : “ Whether, in attending to the Business of their Station, they act under a Sense of Duty to God, who has placed them in it, or have no higher Motive or Aim, than the carrying on their *worldly* Views : “ Whether they are, on all Occasions, as ready to *help* their Neighbours, as they are fearful to hurt them ; and neither *covet* any Thing they enjoy, nor envy them the Enjoyment of it : “ Whether they find any Degree of *Delight* in attending the publick Worship of God, and *endeavour* before hand to put their Hearts into a proper Frame for Attention and Edification : “ Whether they satisfy themselves that they have a

real

real *Relish* of Devotion, by praying in *Private*, as well as in *Publick*: And, “Whether at the same Time that they abstain from the Sins of a gross and more heinous Nature *themselves*, they shew a serious Dislike of them in *others*, and find an inward Concern at the Dishonour that is done to God and his Laws.

By these Tests, every one may judge of the Progress he has made in the Christian Life; and if he find none of those Things within him, but that he has hitherto contented himself with a bare bodily Attendance upon the publick Worship of God, and the following his daily Employment on other Days, and with abstaining from the more gross and notorious Acts of Sin, and from doing any Hurt or Injury to his Neighbour, and has rested finally upon these, as the *Whole* that Christianity requires of him; such an one is to conclude himself to be as yet in a very *imperfect* State, or, in other Words, in the Number of the *Lukewarm*. A State, that is the more dangerous to the Souls of Men, as it is usually accompanied with a Persuasion, that they are as good as they need be, and, under that Persuasion, are not like to think of growing better. And there is the greater Danger of their being led to think too *favourably* of their Condition, in an Age which affords them so many Examples of *open* and *notorious* Wickedness of all Kinds, and of a *total* Neglect of the publick Worship of God; with whom they

are more willing to compare themselves (thanking God, that they are not *like other Men*) than with those about them, who have made a greater Proficiency in the Christian Life than they have done. Whereas, in Truth, neither the one nor the other ought to be the *Rule* of judging of our spiritual Condition. The only Rule of that Judgment is, the *Holy Scripture*; and especially, the *State* of Christianity, as laid down by Christ and his Apostles, and delivered to us in the Writings of the new Testament; in which the Life of a Christian, in every Part of it, is described in so plain and clear a Manner, that none who resolve to make it their *Rule* of judging, can possibly believe, that the lukewarm State, as described above, is that Measure of Goodness, which the Christian Religion requires

And that Christians may no longer rest in that *lukewarm State*, but may see the Mistakes that have led them into it, and resolve to proceed forward to a State which is truly Religious; let the following Considerations be seriously attended to and laid to Heart.

C O N S I D E R,

1. *That a Personal Presence in the Church, without Attention and Devotion, is not an Act of Religion, nor such a Discharge of Duty as is at all pleasing to God.* It is rather an Offence to him, and justly accounted an hypocritical Service, to
draw

draw nigh to him with our Lips, when our Heart is far from him. On the contrary, the repairing to the Place of publick Worship out of a Sense of Duty, and joining seriously with the Congregation in the Prayers and Praises of the Church, and attending carefully to the Instructions which are there deliver'd, is not only the Performance of a Service acceptable to God, but moreover it imprints upon the Mind an habitual Sense of Religion; and this, the more lasting, if it be kept alive, as it ought to be, by the Practice of Devotion in *private*. And doubt not but a serious and regular Attendance upon the Ordinances of God, will be bless'd by him with such Supplies of Grace and Strength as he sees needful for you; tho' you are not sensible at what Times, and in what Manner, they are convey'd.

2. *That the several Stations in Life, together with the Duties belonging to them, are to be considered as God's Appointment; and that a willing Acquiescence in the Station wherein his Providence hath placed you, and a diligent Attendance on the Duties belonging to it as appointed by him, is in the strictest Sense THE SERVING OF GOD.* This is what the Scripture means, when it directs the several Offices of Life to be performed, *Col. iii. 23. as to the Lord, and not unto Men.* If the Work be done only to please Men, or from a Fear of their Displeasure, no Service is done to God, nor any Reward to be expected from him. But, on the other Hand, the doing it out

of Regard to God, and in a dutiful Compliance with his Appointment, is not only a great Support and Refreshment to the Mind under the most difficult and laborious Employments; but, which is of far greater Moment, it turns the most common Offices of Life into Acts of Religion. The Care that the * Gospel has taken, to inculcate the general Duty of *Diligence* in our Stations, and to acquaint us with the particular Duties belonging to the chief Relations in Life, of † Husband and Wife, of Parents and Children, of Masters and Servants; is a sufficient Intimation to us, how great a Part of the Christian Life consists in a regular and *conscientious* Discharge of those Duties. And how pleasing this is to God, we learn from St. Paul; who having particularly enumerated those Relations, with the Duties belonging to each, and commanded them to be done *heartily as to the Lord, and not unto Men*, immediately adds, (*Colos. iii. 24.*) *Knowing that of the Lord ye shall receive the Reward of the Inheritance, for ye serve the Lord Christ.*

3. *That one main Design of God, in annexing particular Duties to the various Stations in this Life, is to make Trial of our Obedience in order to another.* We are now in a State of *Probation*; and the great Proofs of our Obedience to God, are,
 ‘ The pursuing the Business and Designs of this World

* 1 Theff. iv. 11. 2 Theff. iii. 11, 12. 1 Tim. v. 13.

† Ephes. v. 22, &c. Colos. iii. 18, &c.

World under a due *Subordination* to his Laws, and Submission to his Will ; ‘ The enjoying the Blessings of Life, under a just Sense of the Hand from which they come, and of the much greater Blessings he has in Store for good Men in another World ; and accordingly, ‘ The conducting all our worldly Affairs like those who are sensible, that it is God who has appointed us the Work, and that he will reward our diligent Attendance upon it. But when any one confines his Views to this World, and lives as if he had no Dependance upon God nor Regard to him in carrying on his Designs, and considers not the *Connection* there is between the Discharge of the Business of this Life, and our *Condition* in the next ; we are not to wonder, that in such an one, the Sense of God and Religion wears off apace.

4. *That as this Life is a State of Probation, in which God is training us up for another ; he expects from us Improvements in Goodness of all Kinds, and fresh Proofs of Obedience to him, in Proportion to the Time he allows us in this World, and the Opportunities he gives in the Course of it.* The want of considering this is, without doubt, one great Cause of Lukewarmness in Religion. When Men think they are good enough already, they have no Concern but to keep themselves from growing worse ; not being sensible of the *imperfect* State they are in, nor considering that there is no such thing as a *Stand* in Religion. If

they are not going *forward*, they are certainly going *backward*. And from hence arises the Duty of Self-Examination, and of comparing our Lives with the Rules of the Gospel, to let us see the Truth of our Condition, whether we are going backward or forward; and, by shewing us our Failings and Imperfections, to excite us to watch and pray against them, and to enter into Resolutions of better Improvement for the Time to come; a Work very proper at all Times, but more especially when we are to renew our Covenant with God in the Holy Sacrament.

5. *That there are Sins of Omission, as well as Sins of Commission.* It is not enough, that you do no Hurt or Injury to your Neighbour, unless you be ready to take all proper Opportunities of doing him *good*. It is not enough, that you refrain from casting unjust Censures upon him, unless you be ready to vindicate his good Name, when you hear him unjustly censured by others. It is not enough, that you refrain from doing Dishonour to God yourselves, unless you shew a becoming Zeal to discountenance it in others. It is not enough, that a Magistrate, Parent or Master, be regular in their own Lives, unless they exert the Authority which God has given them, to punish and restrain Irregularities in those, whom his Providence has put under their Power and Government. The *Commission of Sin* is in its Nature more daring,
and

and usually attended with a greater Degree of Guilt, than the *Omission of Duty*. But since the *Duties of Life* are the Commands of the same God who forbids the Sins ; it is strange to see, with what Indifference the *Omissions of Duty* are looked upon by lukewarm Christians, and how little Sense there is of the *Guilt of forgetting and neglecting them*.

6. *That the Rules and Measures of Duty must be taken from the Word of God, and not from the Opinions of the World.* For Instance ; Anger, Malice, Envy, and other Qualities of the like Nature, pass among Men for little more than Frailties and Infirmities ; but if you look into the New Testament, you will find them rank'd among * Sins of the most heinous Nature, and most inconsistent with the Profession of a Christian ; and the contrary Duties of Love, and Meekness, and Forgiveness, recommended and insisted on, as necessary Parts of the Christian Life.. Nor is it less dangerous to trust to the Opinion of the World, concerning the *Goodness* of your Actions ; which depend not so much upon the outward Appearance, as upon the inward *Motives* and *Principles* upon which you act ; and these can be known to none but God and yourself. In either of these Cases, if you take your Estimate from the Opinion of the World, you run the Hazard of being greatly deceived ; and may reckon your Condition

very

* Ephes. iv. 31.

Colos. iii. 8, 12.

Gal. v. 22, 23.

very good, when you are at best in a very imperfect and lukewarm Way.

7. *That the evil Thoughts and Intentions of the Heart, when entertained, harboured, and approved there, have the same Guilt in the Account of God, as if they were carried into Execution.* He sees every Motion of the Heart, and judges of Men by the *Disposition* and *Designs* he finds there. If there be first a *willing* Mind, he accepts and rewards *according to what a Man hath, and not according to what he hath not.* So, by the same Rule, if there be a Mind *willing* to sin, and only a Want of Power or Opportunity to execute, he condemns and punishes, as if it were actually committed.

8. *That the strictest Observance of one Branch of Duty, will not atone for the Neglect of another.* True Religion consists in a due Regard to every Branch of Duty, to be performed and attended in their *proper* Seasons. The Attendance upon the Business of Life will not excuse the Neglect of God's Worship; nor will the Attendance on God's Worship excuse the Neglect of the Business of Life. Much less will a Zeal in one Branch of Duty, which happens to be agreeable to our Inclinations, atone for a Neglect of other Branches to which our Natures are more averse. Every Branch of Duty is equally commanded by God, and all, as such, are equally binding; and our Obedience to him is *chiefly* shown in an Observance of those Duties to which

corrupt

corrupt Nature is averſe, and an Abſtinance from thoſe Sins to which it is inclined. And there is not a Miſtake that is either more dangerous or more abſurd, than to flatter one's ſelf, that the greateſt Diligence about ſome *Duties* which God has commanded, will atone for the Enjoyment of *Sins*, which he has as expreſſly forbidden.

You will obſerve without my telling you, that the Deſign of what I have hitherto written, has been, ' To ſhew Lukewarm Chriſtians how imperfect a State they are in, and wherein the Imperfections of it conſiſt : ' To point out to them the ſeveral Miſtakes about Religion and the Duties of it, which are apt to lead Men into that State, and confirm them in it : ' To ſatisfy thoſe who are engaged in the Cares and Buſineſs of the World, that they can never want Opportunities to ſerve God, and approve themſelves to him, ſince a Religious State is ſo far from being inconfiſtent with the ordinary Employments of Life, that a great Part of Religion conſiſts in a *diligent* and *conſcientious* Attendance upon the Buſineſs of the Station in which Providence hath placed them : And, finally, ' To excite them, ſo far as their Station and Condition will fairly admit, to a ſerious Uſe of ſuch other Offices and Exerciſes of Religion, publick and private, as tend to their ſpiritual *Improvement*, and to carry them on from one Degree of Goodneſs to another.

AND

AND for their further Encouragement to give a due Attention to the Rules I have laid down agreeably to the Sense of Scripture ; let them rest assured, that by entring upon the Course to which they are here directed, and pursuing it in earnest, they will remain no longer in the Number of the Lukewarm, but may safely consider themselves as true and sincere *Servants of God*. And if they persevere in that good Way, they may assuredly depend upon the Divine Assistance in this their religious Course, and rely upon the Merits of Christ for the Pardon of all such Sins, Failings, and Imperfections, as are, more or less, unavoidable in this mortal State : Not doubting, but that they shall be finally accepted and rewarded of God, according to the Degree and Measure of Goodness to which they have arrived in this Life.

THIS is a Progress in the Religious Life, and a solid Ground of Comfort both in Life and Death, which they may attain who are most engaged in the Affairs of this World, if they will pursue them under the Direction of Religious Principles, and under an habitual Sense of the Fear of God.

AND as for those, to whom God has given greater Degrees of Leisure from the Business of Life, to attend more frequently to Reading, Prayer, and other Exercises and Offices of Religion ; they must remember, that he will expect from them greater *Improvements* in Purity
and

and Goodness, suitable to the special *Advantages* and *Opportunities* which he bestow'd upon them.

THUS FAR, we have treated of LUKEWARMNESS in Religion; and have shewn 'What it is, and wherein it consists, 'What are the proper Means of delivering ourselves out of that State, and, 'What are the proper Evidences of our being so delivered.

BUT though this is a considerable Progress in the Christian Life, and places us in the Number of *God's Servants*, while we persevere in the same good Course; yet we must always remember these two Things: The first, That as long as we continue in this frail mortal State, which is our State of *Trial* and *Exercise*, we are very liable to *relapse*, and to lose Ground, if there be no due Care, Watchfulness, and Resolution on our Part, to maintain it. And the second, That the only sure Preservative against relapsing into the State of Lukewarmness, is a sincere Endeavour to be *growing* more and more in Goodness.

I. As to the Danger of Relapsing, and the Necessity of guarding against it; there needs no other Proof, than the Account which the Scripture and our own Experience give us of the general Frame and Condition of human Nature, and of the manifold Temptations with which we are encompass'd: That, in our natural State, there is a great Proneness to Sin, and
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an Aversion to the Duties of Religion ; our Desires carnal and corrupt, our Inclinations bent upon earthly Delights and Enjoyments, and our Hearts estranged from Heaven and Heavenly Things : That, as our Desires are naturally bent upon the World ; so the World meets and gratifies those inordinate Desires with a Variety of Enjoyments and Entertainments ; wherein the Corruptions of our own Hearts, and the Examples of a wicked World, are combining, daily and hourly, to carry us to Excess : That our Adversary the Devil, a Spirit of great Cunning and Subtilty, and of implacable Enmity against God and Man, feeds our Imaginations, and heightens and inflames our inordinate Desires, and so manages all the Temptations, both within and without us, as they may best serve his own Purposes ; which are, the drawing us from our Obedience to God, and making us Slaves to his own Dominion, and bringing us at last to that State of Torment and Misery, to which he and his wicked Spirits are already consigned. St. Paul speaks of the Devil, (2 Cor. ii. 7.) as endeavouring by all Means possible to get *Advantages over us* ; and he expresses the Art and Cunning of this Tempter under the Name of *Wiles* and *Snares*, (2 Tim. ii. 25.) The Vehemence of his Assaults and Impressions is described by him under the Similitude of *fiery Darts*, (Ephes. vi. 16.) and his Rage and Eagerness in the Destruction

struction of Souls, is compared by another Apostle, (1 Pet. v. 8.) *to a Lion roaring after his Prey.*

FROM hence it appears, that the Condition of a Christian in this World, when rightly considered and understood, is not by any Means a State of Ease and Security, as too many Christians think and make it; but a State of great Danger and Difficulty. And therefore, the most usual Similitude under which the Scripture represents the Life of a Christian, is that of a *Warfare*; as implying great Degrees, on one hand, of Danger and Difficulty, and on the other hand, of Watchfulness and Diligence, and Resolution. It speaks of a continual War within us, (Gal. v. 17.) *the Flesh lusting or striving against the Spirit, and the Spirit against the Flesh, and these two contrary, i. e. declared Enemies and Adversaries one to the other*; and it tells us elsewhere, (Ephes. vi. 12.) that the Warfare of a Christian is not only against Flesh and Blood, but that he must also fight and wrestle with Satan and his wicked Spirits; *against the Rulers of the Darkeness of this World, against spiritual Wickedness in high Places*. And in the whole Course of this Warfare, that which the Scripture warns us against, above all other Things, is *Supineness and Security*; that we do not suffer ourselves to be *surprized* by our spiritual Enemy. *Watch and pray, that ye enter not into Temptation*, is our Saviour's Lesson; who

who also has taught us, as oft as we pray for our daily Bread, to pray that we be not *led into Temptation, but delivered from the evil One*, i. e. the Devil.—*Be Sober, be Vigilant*, says St. Peter, (1 Epist. v. 8.) *because your Adversary the Devil walketh about, seeking whom he may devour*. And St. Paul, 1 Cor. xvi. 13. *Watch ye, stand fast in the Faith, quit ye like Men, be strong*: And the same Apostle, Phil. ii. 12. *Work out your Salvation with Fear and Trembling*, with a perpetual Jealousy over yourselves, lest ye either grow slack and remiss in the Work, or leave it at any Time to be employed in the Works of Sin and Satan.

II. THIS is that habitual Care and Watchfulness which the Gospel recommends and enjoins to Christians, as necessary to secure their Innocence against all Temptations within and without, and to finish their Course with Safety and Success. And our *Sincerity* in pursuing and carrying on this necessary Work, will not only shew itself in a conscientious Endeavour to refrain from the *outward* Acts of Sin, but it must also appear, 1. In Watching the *inward* Motions of the Heart, and all other Tendencies and Approaches toward Sin. Nor will it only appear in an habitual Endeavour to avoid Sin, and subdue the Motions to it; but 2. In a like Endeavour to be always *growing* in Goodness and Religion.

First,

First, AFTER Christians have deliver'd themselves out of a State of Lukewarmness, and are arriv'd to a settled Disposition and Desire to avoid Sin ; their Sincerity in the Work of their Salvation must further shew itself, in keeping a diligent Watch over their Hearts, and in labouring to sustain and suppress the inordinate Motions of them. We all of us make a solemn Promise to God at our Baptism, ' That we will renounce the Devil and all his Works, the vain Pomp and Glory of the World, with all covetous *Desires* of the same, and the carnal *Desires* of the Flesh, so that we will not *follow* nor be *led* by them.' And as it is the great Work of a Christian, while God continues him in this World, to make good that Promise, and thereby to keep himself in a constant Covenant with God, so is it a Work that requires great Watchfulness and Application, abundantly enough to employ all the Zeal that human Nature is capable of exerting. The Devil, as he is a powerful and malicious Enemy ; so is he very subtle in the Management of his Temptations. At first, for Instance, the Consciences of Men are apt to startle at the Thoughts of very *great* Sins, and therefore he moulds and prepares their Hearts for those, either by offering Sins of a lesser Size, which they will swallow, and so, by Degrees, *corrupting* and *hardening* their Consciences ; or else by Enjoyments, which seem to be innocent, and are so reputed in the World,
but

but yet have a secret Tendency to particular Vices, and seldom fail to betray Men into them in the End. And since the Devil is thus cunning and subtle, it behoves us to beware diligently that we indulge not ourselves, either in Sins that in the Eyes of the World are accounted small and inconsiderable, which are always so many Steps and Preparations to greater ; or in Diversions and Enjoyments, which, however innocent in themselves, we find, by our own Experience and Observation, are the Means of leading and betraying us into Sin. If Play, for Instance, tho' with Moderation, beget Anger and Oaths ; if Company is apt to betray us into Excess ; if Objects of any Kind raise in the Heart impure or inordinate Desires ; our Zeal against Sin, must appear in avoiding all these tempting Occasions and Objects, upon the same Principle, that we would avoid the Sins themselves. Again, all Sin has its Birth in the Desires and Imaginations of Men ; and if it be taken early, and opposed there, it may be easily stifled ; but being suffered to rest in the Heart, and to work upon the Thoughts and Desires with any Degree of Pleasure and Delight, it gets head, and is hardly to be resisted. And therefore our Zeal for the Preservation of our Innocence, must be shewn, in watching the first Entrance of such Desires and Imaginations into the Heart, and not suffering them to rest and harbour there, but immediately to drive them out. Add to this, that there is in every Man's Frame and Nature

Nature a stronger Disposition to some Sins and Vices, than to others ; and every one's particular Calling, and Manner of Life, lays him open to some particular Temptations, as Injustice, Intemperance, and the like. Which Dispositions of Nature, and Misfortunes of Calling, a true Christian Zeal will mark out and observe ; and, (seeing them to be their *weakest* Sides, where Sin and Satan are most like to enter) will guard them with a Care and Watchfulness proportionable to the Danger. Further yet ; In this necessary Work, of opposing our inordinate Desires, and watching against Temptations, our Zeal too often cools and abates ; and being diverted by the Business, or soften'd by the Diversions of the World, we are apt to grow slack and remiss in our spiritual Warfare ; and therefore there is great Need to enliven our Zeal, and to nourish the Flame, by frequent Remembrances of our Danger, and by repeated Vows and Resolutions to hold fast our Innocence, and to continue stedfast unto the End.

THESE are the proper and necessary Expressions of a true Christian Zeal to subdue Sin, and to maintain our Innocence ; and however *lukewarm* Christians may not be sensible of the Difficulty of this Work, because they never engage in it, never set themselves to observe or resist their inordinate Desires, but comply with them and give them their free Course ; yet they, who are Christians in earnest, do not
only

only find this a difficult Work, but a Work to which the Powers of Nature, in this corrupt State, are by no means equal ; and therefore, in an humble Sense of their own Weakness, they apply themselves daily to God in Prayer, that he will vouchsafe them a sufficient Measure of his Grace to assist and support them in this spiritual Combat, or, in the Words of the Apostle, (1 Cor. x. 13.) *That he will not suffer them to be tempted above that they are able, but will with the Temptation make a Way to escape, that they may be able to bear it.*

Secondly, AFTER Christians have in earnest renounc'd Sin, and by their own Endeavours and the Grace of God have fortified themselves against the Temptations to it ; that which must give them a full Proof of their *Sincerity* in the Work of their Salvation, and at the same Time an effectual Security against *Relapsing* ; is, an habitual Desire and Endeavour to be *growing* in Goodness and Religion. For this is one great End of subduing the Habits of Sin, To make way for the Habits of Goodness ; that when the Heart is in good Measure clear'd from the Roots of Wickedness, the Seeds of Piety and Religion may thrive and flourish in it ; or in other Words, that those Temptations which have hitherto had the greatest Power over us, losing their Strength, and growing every Day weaker, we may go on with greater Delight and Stedfastness in a daily Practice of the Christian Duties ; of Peace and Charity ; Patience,
and

and Submission to the divine Will ; Meekness and Humility ; Temperance and Chastity ; and the like ; frequently examining our Hearts, to satisfy ourselves how the Christian Graces thrive there, and desiring above all things to see them still growing, and to be cultivating them diligently for that End, and improving them more and more into settled and confirmed Habits, as long as it shall please God to continue us in this World. For as the great Benefit of Life, is the Opportunity it gives Men, of approving themselves more and more to God by a Course of Obedience, and of growing to greater Degrees of Perfection in Goodness, in order to greater Degrees of Glory in the next World ; so it ought to be every Man's great Care, that Religion keep Pace with Life, and that his Growth and Improvement in Goodness bear some Proportion to the Time and Opportunity that God gives. And this Growth and Improvement, in Opposition to *Lukewarmness* in Religion, is not a *voluntary* Exercise of Zeal in this or that particular Person, but what is expressly required of every Christian, as a necessary Duty of the Christian Life. Beware, says St. Peter (2 Pet. iii. 17, 18.) *Beware, lest being led away with the Error of the Wicked, ye fall from your own Steadfastness ; but grow in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ : And St. Paul, (2 Cor. vii. 1.) Let us cleanse ourselves from all Filthiness of the Flesh and Spirit, perfecting Holiness in the Fear of God.*

God. And it is this *Progress* in Religion, and our *Zel* and *Activity* in it, that the same Apostle means, when he compares the Course of a Christian to a Race. *So run*, says he, that is, with such Speed and Quickness, *that ye may obtain*, and not fall Short of Heaven, by Slowness in your Christian Course: And he tells us, (*Phil. iii. v. 12.*) that tho' he had not already attained to Perfection, (which no Man in this corrupt State ever can do) yet he *pressed towards the Mark*, he laboured to come as near as he could to the highest Perfection of the Christian Life, and that *for the Prize of the high Calling of God in Christ Jesus.*

AND what St. *Paul* did in this Case, every Christian ought to be daily doing; that is, going on nearer and nearer to Perfection; *giving all Diligence*, not only to grow in this or that particular Grace, but to be making an entire and uniform Progress and Improvement in all the Duties of the Christian Life: That so, they may be secure against relapsing into a sinful or lukewarm State, and in no Danger of being declared at the last Day, *barren and unfruitful in the Knowledge of our Lord and Saviour Jesus Christ* as the Apostle speaks; and, above all, That they may not fail of that exceeding great Reward, which God has promised to all those, who are thus careful to walk in his Ways, and to persevere therein unto the End.

F I N I S.

A
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 AGAINST
ENTHUSIASM.
 BEING
 THE SECOND PART
 OF THE
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EDMUND GIBSON, D. D.
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THERE is an Extreme in Religion, into which some serious and well-meaning Christians are apt to be lead, *viz.* ENTHUSIASM, or a strong Persuasion on the Mind, that they are guided in an *extraordinary* Manner, by immediate *Impulses* and *Impressions* of the Spirit of God. And this is owing chiefly to the Want of distinguishing aright between the *ordinary* and *extraordinary* Operations of the Holy Spirit.

The *extraordinary* Operations were those, by which the Apostles and others, who were entrusted with the first Propagation of the Gospel, were enabled to work Miracles, and speak with Tongues, in Testimony that their Mission and Doctrine were from God. But these have long since ceased ; and the ordinary Gifts and Influences of the Spirit which still continue, are conveyed in a different Manner; and for Ends and Uses of a more private Nature ; and however real and certain in themselves, are no otherwise *discernible* than by their *Fruits* and *Effects*, as these appear in the *Lives* of Christians.

No one, who reads the *New Testament*, can possibly be ignorant, that a Belief of the *ordinary* Influence of the Spirit of God, is a necessary Part of the Christian Faith.

Faith. Regeneration, or a New-Birth, as wrought by the Spirit, is that which every one receives at his *first* Entrance into the Christian Covenant. It is our Saviour's exprefs Declaration, ^a *That except a Man be born again of Water and of the Holy Ghost, he cannot enter into the Kingdom of God*; and ^b St. Paul, to the same Purpose. *That according to his Mercy, he saveth us, by the Washing of Regeneration, and Renewing of the Holy Ghost*. And the same Apostle, speaking of our natural Corruptions, adds, ^c *But we are washed, but we are sanctified, but we are justified, in the Name of our Lord Jesus, and by the Spirit of our God*. And elsewhere, with regard to the daily Conversation of a Christian, he speaks of our ^d *living in the Spirit, and walking in the Spirit*, and ^e *being quickned by the Spirit*, and ^f *led by the Spirit*, as that by which we are enabled to proceed successfully in our Christian Course. And our Saviour encourages us to pray to God for his *Holy Spirit*, by assuring us, that he is always most ready to give it to those *who ask*.

After these and the like Declarations in the *New Testament*; it is a strange Supposition, that the Generality of Christians are as yet unapprized, either of the Truth and Reality of a *Regeneration and New-Birth*, or of the Influence of the *Holy Spirit* in our Christian Course. And no less strange would it be, to find any one who has attended to the Book of *Common Prayer*, suggesting, or listning to Suggestions, as if the publick Service and Offices of our Church were wanting and defective in a Regard to those Doctrines

As to the Doctrine of *Regeneration and a New-Birth*: In the *Collect* on the Nativity of Christ, our Church prays thus: "Grant that we being *regenerate*, and made thy "Children by Adoption and Grace, may daily be *renew'd* "by thy *holy Spirit*." And this is agreeable to the Language of our Liturgy, in the form of Baptism. There we pray, "That the Infant may receive Remission of his

^a John iii. 5.
^d Gal. xv. 16, 25.

^b Tit. iii. 5.
^e Rom. viii. 14.

^c 1 Cor. vi. 11.
^f Luke xi. 14.
"Sins;

"Sins, by *spiritual Regeneration*: That God will give him his *holy Spirit*, that he may be *born again*, and be made an Heir of everlasting Salvation; and we thank God for *regenerating* this Infant by his *holy Spirit*." On which Account, Baptism is call'd in the Church-Catechism, 'a *New-birth* unto Righteousness; and in the Office of *Confirmation*, with regard to that New-birth, we thank God for having *regenerated* the Persons by Water and the *Holy Ghost*. And they who think themselves the most knowing in the Point of Regeneration and New-birth, will not be able to give a better Description of it, than that which is given to their Hands in our Church Catechism. There, under the Head of Baptism, after what relates to the outward visible Sign or Form; the next Question is, What is the inward and spiritual Grace? To which this is the Answer; *A Death unto Sin, and a New-birth unto Righteousness; for being by Nature born in Sin, and the Children of Wrath, we are hereby made the Children of Grace.*

No less unjust would it be, to suggest that the publick Service and Offices of our Church are in the least regardless of the *Gifts and Graces* of the holy Spirit.

In the DAILY SERVICE, we pray to God — "to grant us true Repentance and his *Holy Spirit*." — "to replenish the King with the Grace of his *holy Spirit*" — "to endue the Royal Family with his *holy Spirit*" — "to send down upon our Bishops and Curates, and all Congregations committed to their Charge, the *healthful Spirit of his Grace* — That the Catholick Church may be guided and governed by his *good Spirit*; and that the Fellowship of the *Holy Ghost* may be ever with us.

In the LITANY, we pray, "That God will endue us with the Grace of his *holy Spirit*, and that we may all bring forth the *Fruits of the Spirit*."

In the COLLECTS, we pray, "That God will grant us the true Circumcision of the *Spirit*; that our Hearts and all our Members being mortified from all worldly and carnal Lusts, we may in all Things obey his blessed Will — That God will send his *Holy Ghost*, and pour into our Hearts the most excellent Gift of Charity — That we may ever obey the godly *Motions of the Spirit* in Righteous-

ness and true Holiness—‘ That by his *holy Inspiration* we may think those Things that be good, and by his merciful Guiding may perform the same—‘ That God will not leave us comfortless, but send to us his *Holy Ghost* to comfort us—‘ That by *his Spirit* we may have a right Judgment in all Things, and evermore rejoice in his holy Comfort—‘ That his *holy Spirit* may in all Things direct and rule our Hearts—‘ That he will cleanse the Thoughts of our Hearts by the Inspiration of his *Holy Spirit*.

In the Office for CONFIRMATION, we pray for the Persons to be confirmed, ‘ That God will strengthen them with the *Holy Ghost the Comforter*, and daily increase in them his *manifold Gifts of Grace*, the *Spirit* of Wisdom and Understanding, the *Spirit* of Counsel and ghostly Strength, the *Spirit* of Knowledge and true Godliness;—‘ That he will fill them with the *Spirit* of his holy Fear—and, ‘ That they may daily *increase* in his *holy Spirit* more and more.

To these I might add the numerous Instances throughout our Liturgy, of Prayer for *Grace* and *Strength*. For tho’ the *Spirit* is not expressly mentioned, it is sufficiently understood, that the Church means by those Expressions, the *spiritual* Aids and Assistances, by which sincere Christians are enabled to avoid and resist Temptations, and to proceed successfully in their spiritual Course. But the foregoing Instances, in which the *Spirit* is expressly mentioned, as they are here set before you in one View, will be sufficient to arm you against any Suggestions, as if our Church were regardless of the Doctrine of *Regeneration* and *New-birth*, and of the Influences of the holy *Spirit* upon the Hearts of Christians; and as if there were Need for any Member of it, to seek elsewhere for a more *spiritual* Service.

But it is one Thing to pray *for* the *Spirit*, and another Thing to pray *by* the *Spirit*. We are satisfied in general, that the *Spirit* of God assists us in our Endeavours to do what is good, and particularly in a due Performance of Religious Offices; because the Scripture has in many Places assured us of it. But, that Prayer, whether of
Minister

Minister or People, is the *single Work* of the *Spirit*, we dare not say, because the Scripture has no where told us that it is. And tho' an *acquired Ability* to pray upon all Occasions, in publick or private, is not a Thing in its Nature impossible: yet it is so rarely attained to any Degree of Perfection, and oft-times accompanied with so much Impropriety and Confusion, that you have great Reason to be thankful to God for a publick Service prepared to your Hands, in which you find due Provision made for the spiritual and temporal Necessities of yourselves and your Fellow Christians; besides the very great Advantage of knowing before-hand, what the Things are, for which you are to join in Prayer.

In like Manner, we are firmly persuaded in general, that we live under the gracious Influence of the *holy Spirit*, and that he both excites and enables us to do good. But that this or that *Thought* or *Action* is an Effect of the sole Motion or immediate Impulse of the Spirit without any Co-operation of our own Mind; or that the holy Spirit, and our natural Conceptions, do respectively contribute to this or that Thought or Action in such a *Measure*, or to such a *Degree*; these are Things we dare not say; both because our Saviour has told us, that we know no more of the *Workings* of the Spirit, than we know of the Wind, *from whence it cometh, and whither it goeth*, and because we clearly see, that all *Pretences* to that Knowledge, unless accompanied with the proper Evidences of a divine Inspiration, would open a Door to endless Enthusiasm and Delusion.

God forbid, that in this profane and degenerate Age, every Thing that has an *Appearance* of Piety and Devotion, should not be considered in the most favourable Light that it is capable of. But at the same Time, it is surely very proper, that Men should be called upon for some reasonable Evidences of a *divine Commission*.

I. When they tell us of *extraordinary Communications* they have with God, and more than ordinary Assurances of a special *Presence* with them.

- This Day, I intended to stay on board to write Letters, but God being pleased to *shew* me it was not his Will, I went on Shore again.
- Had much of the *Presence* of God with me.
- Had *much of God* with me to Day.
- I told the People that God *called* me, and I must away—Intended to preach at Fort Simons, &c. but Lord, thou *callest* me elsewhere.
- God having shown both me and my Friends, that it was his *Will* I should return for a While to *England*—I preached my Farewell Sermon.
- The Kingdom of God is *within* me.
- My Opposers, would they but speak, cannot but confess that God is *with me* of a Truth.
- See ye not, ye Opposers, how you prevail nothing? Why do you not believe that it would not be thus, unless God was *with me*.
- It is remarkable, that we have not had such a continued *Presence* of God among us, as we have had since I was threatened to be excommunicated.
- Observing, Providence *called* me this Morning, I went with some Christian Friends to *Bath*.
- Our Master being *with us*, I preached with Power.

II. When they talk in the Language of those, who have a special and immediate *Mission* from God.

- Was soon convinced, that God has *sent me hither* of a Truth.
- The Eternal Almighty I AM, hath *sent* me, and will, no doubt, protect me.
- To preach the Gospel at *Frederica* also; for therefore am I *sent*.
- Lord, thou *callest* me elsewhere.
- This I know; what I have spoken *from God*, will

▪ Mr. Whitfield's *Journal* I. p. 3. b *Ibid.* p. 18.
 c *Ibid.* p. 28. d *Journal* III. p. 9. e *Ibid.* p. 11.
 f *Ibid.* p. 4. g *Ibid.* p. 18. h *Ibid.* p. 33. i *Ibid.* p. 35.
 k *Ibid.* p. 37. l *Ibid.* p. 58. m *Journal* I. p. 5. n *Ibid.*
 p. 32. o *Journal* II. p. 7. p *Ibid.* p. 9. q *Ibid.* p. 19.
 come

come to pass, (lo, it will come) and then shall Scoffers and Despisers know that a *Minister of Christ* hath been amongst them.

† Lord, open thou their Eyes, that they may see that this is thy *Doing*.

† Now know I more and more, that the Lord *calls me* into the Fields; for no House or Street is able to contain Half the People that come to hear the Word.

† The Weather continued mighty fair, while I was delivering my *Master's* Message.

‡ Nothing confirms me more in my Opinion that God *intends to work a great Work upon the Earth*, than to find how his Children of all Denominations every where wrestle in Prayer for me.

III. When they profess to think and act under the immediate Guidance of a *Divine Inspiration*.

† Made a farewell Exhortation, as God gave me *Utterance*.

‡ God *assisted me* to talk clearly of the New-birth and Justification by Faith alone, with one that opposed it.

† The Spirit of Supplication *increases in my Heart* daily.

‡ I spoke with the *Demonstration* of the Spirit.

‡ Was *filled with the Holy Ghost*; which very much strengthen'd my Body, and made my Feet like Harts Feet.

‡ Expounded with such *Demonstration of the Spirit*, as I never spoke with before.

‡ God has given me a *double Portion* of his Spirit indeed.

‡ I fear I should *quench the Spirit*, did I not go on to speak as he gives me *Utterance*.

† *Journal III. p. 33.* † *Ibid. p. 90.* ‡ *Ibid. p. 95.*

‡ *Ibid. p. 107.* † *Journal I. p. 13.* ‡ *Journal III. p. 8.*

† *Ibid. p. 6.* ‡ *Ibid. p. 13.* ‡ *Ibid.* ‡ *Ibid. p. 14.*

† *Ibid. p. 15.* ‡ *Ibid. p. 17.*

- God enabled me to speak with such *irresistible Power*, that the Opposers were quite struck dumb and confounded.
- Felt the *Spirit of God* working in me mightily.
- Finding myself *strengthen'd from above*, I went and expounded.
- Blessed be God, I find myself much *refreshed in Spirit*, and a new *Supply of Strength* given me. Thus shall it be done to the Man, whom God delighteth to honour.
- Had *extraordinary Power* given me at the Society in *Nicholas street*.
- I believe few, if any, were able to resist the *Power* wherewith God enabled me to speak.
- My Heart was *full of God*, and I spake as one having *Authority*.

IV. When they speak of their Preaching and Expounding, and the Effects of them, as the sole Work of a *divine Power*.

- I had a great Hoarseness upon me ; but notwithstanding God enabled me to speak *with Power*.
- God's *holy Spirit* seemed to be moving on the Faces of some of the Souls in the Ship.
- Was enabled to read Prayers and preach *with Power*.
- God hath been pleased to set his *Seal to my Ministry*, in a Manner I could not, I dar'd not, to expect, in *America*.
- God will make his *Power* to be known in me.
- Preached and expounded with *great Power* and *Enlargement*—*with great Power* and *Demonstration of the Spirit*.

• *Journ. III. p. 24.* † *Ibid.* • *Ibid. p. 40.* • *Ibid. p. 41.*
 • *Ibid. p. 53.* • *Ibid. p. 108.* † *Ibid.* • *Journal I. p. 12.*
 • *Ibid. p. 21.* • *Journal II. p. 6, 8, 12, 15, 34—*
 • *Journal III. p. 29, 44, 45, 46, 47, 58, 76, 80, 88,*
 • *Ibid. p. 8.* • *Ibid. p. 3.* † *Ibid.*

- t Was told my Preaching was attended with *uncommon Power*.
- u God hath set *his Seal* to my Ministry.
- w I expounded at the *Savoy* — There, I think, I have commonly had *more Power* given me, than at any other Place.
- x I think I never spoke with greater *Freedom* and *Power*.
- y Had *extraordinary Power* given me at the Society in *Nicholas-street*.
- z Preach'd with *uncommon Power*.
- a *Extraordinary Power* at *Poor-house* this Afternoon.
- b Preach'd with such *Power* and *Demonstration of the Spirit*, as I never saw before.
- c The Word came with *Power*.
- d The Word of God came with *such Power*, that all, I believe, were pleasingly surprized.
- e I believe few, if any, were able to resist the *Power* wherewith God enabled me to speak.
- f At *Kennington Common* we had *extraordinary Presence* of God among us.
- g People were so melted down on every Side, that the greatest Scoffer must have owned, that this was the *Finger of God*.

V. When they boast of sudden and surprizing Effects wrought by the *Holy Ghost*, in consequence of their Preaching.

- h The young Man's Convictions were strong, and as far as I could find, a *thorough Renovation* begun in his Heart.
- i The *Holy Ghost* powerfully worked upon my Hearers.

^t *Journal* III. p. 16. ^u *Ibid.* p. 19. ^w *Ibid.* p. 42.
^x *Ibid.* p. 50. ^y *Ibid.* p. 53. ^z *Ibid.* p. 54. ^a *Ibid.* p. 55.
^b *Ibid.* p. 87. ^c *Ibid.* p. 90. ^d *Ibid.* p. 92.
^e *Ibid.* p. 102. ^f *Ibid.* p. 109. ^g *Ibid.* p. 110. ^h *Journal* I. p. 23. ⁱ *Journal* III. p. 6.

- I expound near *St. James's Square*; where one young Woman was lately filled with the *Holy Ghost*.
- 1 Five Days a Woman travail'd and groaned, being in Bondage.—On *Thursday* Evening our Lord got himself the *Victory*; and from that Moment, she has been full of Love and Joy. It is to be observed, her Friends have accounted her mad these three Years, and accordingly have bled, blistered her, and what not.
- We have Reason to think, that four, within this Fortnight, have been *born of God*.
- Heard of one that had received the *Holy Ghost*, immediately upon my preaching Christ.

VI. When they claim the Spirit of *Prophecy*.

- This I know, what I have spoken from God, will come to pass.
- There certainly will be a *Fulfilling* of those Things which God by his Spirit hath spoken unto my Soul.
- God will make his Power to be known in me.
- 1 And yet I shall see greater Things than these.
- 1 There are many Promises to be fulfilled in me, many Souls to be called, many Sufferings to be endured, before I go hence.
- 1 We dined with several Christian Friends with the kind Keeper of the Prison, and rejoiced exceedingly at the Thoughts, that we should, one Day or other, sing together in such a Place as *Paul* and *Silas* did. God prepare us for that Hour, for I believe it will come.
- Yet a little While, and a suffering Time will come. I cannot follow him now, but I shall follow him afterwards.
- Knowing not, what will befall me; saving that the *Holy Ghost* witnesseth in every Place, that Labours, Afflictions, and Trials of all Kinds abide me.

1 Journ. III. p. 42. 1 Ibid. p. 43. 1 Ibid. p. 43.
 1 Ibid. p. 72. • Journ. II. p. 19. 1 Ibid. p. 35. 1 Journ.
 nal III. p. 3. 1 Ibid. p. 16. 1 Ibid. p. 24. 1 Ibid. p. 35.
 1 Ibid. p. 90. 1 Ibid. p. 113. VII. When

VII. When they speak of themselves, in the Language and under the Character, of *Apostles* of Christ, and even of *Christ* himself.

- * To preach the Gospel at *Frederica* also; for therefore am I sent.
- † It came to pass, that when Jesus was returned, the People gladly received him——These last Words were remarkably press'd upon me at *Savannah*, when I was consulting God by Prayer, whether it was his Will that I should go to *England*.
- Howbeit, we must be cast upon a certain Island. Behold, the Words are now fulfilled.
- When I am *weak*, then am I *strong*.
- We speak what we do *know*, etc.——
- I must go into every Place and City where I have been already; for therefore am I sent.
- The Time will come, when they shall thrust you out of their Synagogues.
- Had another come in his own Name, him they would have received.
- † I really believe no less than 20,000 were present. Blessed are the Eyes which see the Things which we see.
- Mr. *Wesley* is left behind at *Bristol*, to teach the Way of God more perfectly.
- The Holy Ghost witnesseth in every Place, that Labours, &c. abide me.

VIII. When they profess to plant and propagate a *new Gospel*, as unknown to the Generality of Ministers and People, in a Christian Country.

- † At *Cardiff*—I offered *Jesus Christ* freely, even to them who mock'd, and should have rejoiced if they would have accepted of him.
- I could have heartily wish'd, all such Scoffers had

* *Journal* II. p. 7. † *Ibid.* p. 18. * *Ibid.* p. 28.
 † *Journal* III. p. 3. † *Ibid.* p. 15. † *Ibid.* p. 20. † *Ibid.*
 p. 20. † *Ibid.* p. 29. † *Ibid.* p. 55. † *Ibid.* p. 65.
 † *Ibid.* p. 113. † *Journal* III. p. 47. † *Ibid.* p. 50.
 been

been present, that I might have offered them *Salvation thro' Jesus Christ.*

- 1 I think, *Wales* is excellently well prepared for the *Gospel* of Christ.
- 2 There is a most comfortable Prospect of spreading the *Gospel* in *Wales*.
- 3 Received News of the wonderful Progress of the *Gospel* in *Yorkshire*, under the Ministry of my dear Brother *Ingham*.
- 4 Upon his *Départure*—The good Lord send somebody amongst them, to water what his own right Hand hath planted.
- 5 Well may the Devil and his Angels rage horribly; their Kingdom is in Danger.
- 6 Blessed be God, there is one coming after me, [Mr. *John Wesley*] who, I hope, will cherish the Spark of divine Love new kindled in their Hearts.
- 7 I was refresh'd by a great Packet of Letters, giving me an Account of the Success of the *Gospel* in different Parts.
- 8 A most comfortable Packet of Letters, giving me an Account of the Success of the *Gospel*.

If you ask, with what View, or for what End, I have taken the Pains to extract the foregoing Passages, and to range them thus under the proper Heads; It is, that you may be able to make a Judgment for yourselves, whether Persons who assume such a Character and speak in such a Language, ought not to give Proof of an *extraordinary Commission* from God; and if they do not, whether the Part they act, and the Language they use, can be called by any other Name, than that of *Enthusiasm*?

If it be alledged in their Favour, That they are good Men, and mean well; let the Answer be, That good and well-meaning Men do oft times deceive both themselves and others; and in no Case so often, as in that of religious

¹ *Journ.* III. p. 51. ^m *Ibid.* ⁿ *Ibid.* p. 52. ^o *Ibid.* p. 60. ^p *Ibid.* p. 61. ^q *Ibid.* p. 64. ^r *Ibid.* p. 73. ^s *Ibid.* p. 78.

Zeal and Transport. And so far is a *good Intention* from taking off the Charge of Enthusiasm, that it is a necessary Ingredient in it; the proper Difference between an Enthusiast and an Impostor being this, that the first is deceived himself, and as long as he enjoys his own Thoughts, and modestly keeps within the Rules of Peace and Order, is to be *pitied*; but the second *intends* to deceive others, and is therefore, in every Shape to be *abhorred* and *detested*.

But there is one Thing in their Conduct, which it is hard to reconcile to *fair* and *ingenuous Dealing*; and that is, their endeavouring to justify their own *extraordinary* Methods of Teaching, by casting unworthy Reflections upon the Parochial Clergy, as deficient in the Discharge of their Duty, and not instructing their People in the true Doctrines of Christianity.

It is most notorious, that for the *moralizing Iniquity* of the Priests, the Land mourns. We have preach'd and lived many sincere Persons out of our Communion. I have now conversed with several of the best of all Denominations: Many of them solemnly protest, that they went from the *Church*, because they could not find *Food* for their Souls; they stay'd among us till they were starved out. I know, this Declaration will expose me to the Ill-will, not of all my Brethern, but of all my *indolent, earthly-minded, pleasure-taking* Brethern. But was I not to speak, the very Stones would cry out against them. Speak therefore I must, and will, and will not spare. God look to the Event. Whatever becomes of the Pastors, who feed themselves, and not the Flock, I have born my Testimony, I have delivered my own Soul.

Speaking of the Clergy who expose their Methods:

“What their real Reason is, whether Envy, or *Master in so doing thou reproachest us*, or aught else, shall one Day be manifested to Men and Angels.”

“I perceive, People would be every where willing to

“*Journal III. p. 75.* “*Ibid. p. 74.* “*Ibid. p. 109.*
hear,

hear, if the Ministers were ready to teach the Truth, as it is in Jesus.

This is a heavy Charge; and as it falls little short of that of our Saviour against the Scribes and Pharisees, so is it delivered with little less Authority. But I hope it is very far from the Truth; and if it be meant (as it seems to be) of the Generality of the Clergy of the Church of *England*, as preaching Morality, and not Christianity, it is impossible for the Person who lays the Charge, to know whether it is true or not. And therefore it ought, at least, to have been laid with greater Degrees of *Caution* and *Restriction*; and as it is not, one hardly knows what Name to give it. To call it a *rash* Censure, is by far too gentle.

The Success of Ministers in the Discharge of their Duty, depends greatly upon the Esteem and good Opinion of their People; and they who go about to represent the Parochial Clergy as unable or unwilling to teach their People aright, are so far answerable for defeating the good Effects that their Ministry might otherwise have. Unless they be weak enough to think, that *Itinerant Preaching* to confused Multitudes, is * a more effectual Way to preserve Religion among us, than Parochial Establishments and a set led Ministry. At the same Time that People profess a greater Zeal for Religion than their Neighbours, they should take Care not to indulge themselves in such Liberties, as evidently tend to weaken and undermine that, which, under God, is the *national Support* of it.

I hope, the People of this Diocese have no Cause to complain that they are not duly instructed in the Doctrines of Christianity by their own proper Ministers. Among the printed *Directions* which I gave at my first coming to the See, and which have been put into the Hands of every Incumbent since, this, upon the Head of *Preaching*, is one;

* Now know I more and more, that the Lord calls me into the *FIELDS*; for no House or Street is able to contain half the People that come to hear the Word. *Whitfield's Journ.* III. p. 90.

‘It must be always remembred, in the first Place, that we are *Christian* Preachers, and not barely Preachers of *Morality*. For though it is true, that one End of Christ’s Coming was to correct the false Glosses and Interpretations of the *moral* Law, and, in Consequence thereof, one End of his instituting a Ministry must be, to prevent the Return of those Abuses, by keeping up in the Minds of Men a true Notion of natural Religion, and a just Sense of their Obligations to the Performance of *moral* Duties; yet it is also true, that the *main* End of his coming, was to establish a new Covenant with Mankind, founded upon new Terms and new Promises; to shew us a new Way of obtaining *Forgiveness of Sins and Reconciliation to God, and eternal Happiness*; and to prescribe Rules of greater Purity and Holiness, by way of Preparation for greater Degrees of Happiness and Glory. These (that is the several Branches of what we may call the *Mediatorial Scheme*, with the several Duties annexed to and resulting from each Branch) are, without doubt, the main Ingredients of the Gospel-state; those, by which Christianity stands distinguished from all other Religions, and Christians are raised to far higher Hopes and far greater Degrees of Purity and Perfection. In which Views, it would seem strange, if a Christian Preacher were to dwell only upon such Duties as are common to *Jews, Heathens, and Christians*; and were not more especially obliged to dwell on and inculcate those Principles and Doctrines, which are the distinguishing Excellencies of the Christian Religion, and by the Knowledge and Practice of which, more especially, every Christian is entitled to the Blessings and Privileges of the Gospel Covenant.—

The Thing therefore, which I would recommend to young Preachers, is, to avoid both the Extremes, by ordering the Choice of their Subjects in such a Manner, that each of those Heads may have its proper Share, and their Hearers be duly instructed upon both. Only, with these Cautions in relation to moral Subjects, That, upon all such Occasions, Justice be done at the same

‘Time

• Time to *Christianity*, by taking special Notice of the
 • Improvements which it has made in every Branch
 • of the moral Scheme, and warning their Hearers not to
 • rest in the Righteousness of a *moral Heathen*, but to
 • aspire to Christian Perfection ; and, in the next Place,
 • that all moral Discourses be enriched by Examples and
 • Illustrations from Scripture ; which, besides it's being
 • more familiar to the People than other Writings, has
 • in it such a noble Plainness and Simplicity, as far sur-
 • passes all the Beauties and Elegancies that are so much
 • admired in Heathen Authors. To which give me
 • Leave to add a third Observation, with regard to the
 • Doctrine and Duties peculiarly belonging to the *Chri-
 • stian* Scheme or the new Covenant, That the true
 • Way to secure to these their proper Share, is the set-
 • ting apart some certain Seasons of the Year for *Cate-
 • chetical Discourses*, whether in the Way of Expounding,
 • or Preaching ; which being carried on regularly, tho'
 • at different Times according to the Order and Me-
 • thod of the *Church Catechism*, will lead the Minister,
 • as by a Thread, to the great and fundamental Doe-
 • trines of the Christian Faith ; and not only to explain
 • them to the People, but to lay out the particular Du-
 • ties which more immediately flow from each Head,
 • together with the Encouragements to the Performance
 • of them: That so, *Principle and Practice* may go Hand
 • in Hand, as they do throughout the whole Christian
 • Scheme ; and as they certainly ought to do, throughout
 • the Preaching of every Christian Minister."

This was my Judgment then, and is so still ; and I see
 no Reason to alter it, if it be granted, as it necessarily
 must, that Morality is an *essential* Part of the Christian
 Religion, and that the *Mediatorial Scheme* comprehends

*This includes the whole Work of our Redemption by
 Christ ; the several Branches of which, as laid down in the
 New Testament, have been set before the People of my Dio-
 cese at one View, in my Second Pastoral Letter ; particu-
 larly, the two Doctrines of our Justification by Faith in
 Christ, and of our Sanctification by the Holy Spirit.*

all the distinguishing Doctrines of Christianity, as such; of which, surely, the Holy Spirit, with the Influences thereof, is one.

But I hope; when your Ministers preach to you the Doctrine of *Regeneration*, or *being born again of the Spirit*, as laid down in the New Testament; they do not tell you that it *must* be *instantaneous*, and *inwardly felt* at the very Time; both, because there is no such Thing revealed to us by Christ or his Apostles, who laid down the Doctrine in *general* Terms; and because Experience shews us, that the Renovation of the Heart and Life is effected *by Degrees*, and discovers itself, *more and more*, in a Hatred of Sin, and in a gradual Progress and Improvement in those Graces which the Scripture declares to be the *Fruits of the Spirit*.

I hope, when they dissuade *bad* Men from a Security in Sinning and a groundless *Presumption* upon the Mercy of God; they also endeavour to preserve *good* Men from *Despair*; by teaching them to make a Judgment of their spiritual Condition, (or, in other Words, whether they be in a State of Salvation, or not) from the present Disposition of their Hearts, and the Tenor of their Lives, and the *Improvements* they make in Grace and Goodness; and not from any sudden and extraordinary *Influences* and *Impulses*.

I hope, that when your Ministers preach to you of *Justification by Faith alone*, which is asserted in the strongest Manner^a by our Church; they explain it in such a Manner, as to leave no doubt upon your Minds, whether good Works are a *necessary Condition* of your being justified in the Sight of God^b.

I hope, that in expounding to you any Text or Por-

^a ART. XI. *We are accounted righteous before God, only for the Merit of our Lord and Saviour Jesus Christ by Faith, and not for our own Works or Deservings.*

^b ART. XII.—*By good Works, a lively Faith may be as evidently known, as a Tree discerned by the Fruit.*

tion

tion of Scripture, they do it in the known Methods of comparing Scripture with Scripture, and by just and regular Reasonings upon it, and, where Need is, by having Recourse to the Expositions of Writers of known Learning and Judgment. But if, laying aside these Helps, they pretend to derive their Knowledge from *immediate Inspiration*, they deceive both themselves and you. The setting up for a publick Expounder of Scripture, without a competent Share of acquired Knowledge and Ability for the Work, is a very great *Presumption*; to say no worse. And therefore it was a wise Rule among the *Religious Societies* at their first Institution, 'To use such *Expositors* in reading the Scripture at their Evening Meetings, as were recommended to them by their *Ministers* b.

I hope, lastly, that in their Preaching they frequently inculcate upon you the indispensable Obligation you are under, to lead sober and regular Lives, and to be diligent in the Business of your several Stations, out of a Sense of Duty to God, whose Providence has placed you in them; and to take Care, that all who are in any Respect put under your Government, be instructed in their Duty, and kept to the Practice of it, particularly in a regular and religious Observation of the Lord's Day. The Duties which we owe to God, our Neighbour, and ourselves, and the several *Motives* and *Obligations* to the Performance of them, afford a large Field for Discourses from the Pulpit; and if a serious Discourse upon any of those Heads, fail of its due Effect, and leave not some good Impressions upon the Mind, it is the Fault of the Hearer, and not of

b As all Controversial Points are forbidden, by their Orders to be meddled with in their Conferences (because they only design to promote practical Holiness, by their assembling together;) so in reading of those practical Portions of Holy Scripture, to which their Orders direct them, they have Recourse to Dr. Hammond's Exposition, or some other Author recommended by their Ministers. Woodward's Account of the Religious Societies, Chap. 7.

the Preacher ; and to such Hearers it is very little material what the Subject is.

This then, together with a frequent Explanation of the Doctrines peculiar to Christianity, as enforced above, is true Christian Preaching; such as will always deserve your serious Attention, and, at the same Time, engage your sincere Esteem and Respect for your Minister. And if you desire to be more fully instructed upon any particular Head of Doctrine or Duty, which, you think, has not been so treated of in Publick, as to come up to your Case ; you may have Recourse to your Minister for further Instructions in *private*. And for a further Help, there are not wanting good Books upon most Subjects, which may be usefully read at home, either by yourself, or, which is better, with your Family. And it is also to be remembered, that the Instruction you receive at Church, is not from the *Pulpit* only. You have the Holy Scriptures read to you ; and the Prayers themselves, from Beginning to End, are so many Lessons of *Duty* ; as they put you in Mind to *labour after* all those spiritual Blessings and Attainments which you pray for.

The great Preservative of Religion and of Order and Regularity in the Exercise of it, is, the Provision that is made for the Performance of publick Offices by Persons lawfully appointed within particular Bounds and Districts; and if these be broken down, nothing can follow but Disorder and Confusion. This Nation, in the Time of our Forefathers, had sufficient Experience of the Mischief and Contempt that may be brought upon Religion, by *inspired* Tongues and *itching* Ears: ‘ When the Holy Spirit was alledged, to *sanctify* the greatest Extravagancies and the most ridiculous Fancies; ‘ When the most ordinary Actions and Incidents of Life, were ascribed to the Influences of the same Spirit; ‘ When the Doctrine of Justification by Faith alone was carried into an utter Exclusion of the Necessity of good Works, and, under that Notion, grew to be the Distinguishing Mark of a whole ‘ Sect ; and, ‘ When the Bounds of Order and Discipline were

‘ *Antinomians*.

broken

broken down, and the settled Ministers and Offices of the Church depreciated and brought into Contempt, as Dispensations of a low and less spiritual Nature.

The aiming at high Flights in Religion, and depreciating the *ordinary* Methods of maintaining and propagating it, looks speciously, and will never want Admirers and Followers. But surely, an Endeavour to raise Religion to greater Heights and greater Abstractions from common Life, than Christ and his Apostles made and designed it, is attended with mischievous Consequences, from what Principle soever it proceeds, or with what Degrees of Zeal soever it may be accompanied. Some it draws from their proper Business which God has required them to attend, and heats them by Degrees into a Kind of religious Frenzy, and seldom fails to lead them into *spiritual Pride*, and an inward Contempt of the Generality of their Fellow Christians, as of a *low* Size in Religion, compared with themselves. And others are naturally led by it, to think it *impossible* for them to attain those *Heights* in which Religion is made to consist, and to give over all Thoughts of being religious at all. With this latter View it was, that a zealous Advocate for Infidelity, some Years since, made it his Business to represent Christianity, and the Duties of it, as of such an *exalted* Nature, as might discourage the Generality of People from aiming at it, or thinking of it; in order to persuade them to take the same free and unrestrained Enjoyment of this World, that he himself was known to do. Whereas, nothing is more certain, than that the Christian Religion is calculated for *common* Life, for Low as well as High, for Poor as well as rich; and that (as I observed before) one great Part of the *Exercise* of Religion, is an honest and diligent Discharge of the Business of our several Stations; out of a Sense of Duty to God, who has placed us in them, and in the Hope of a Future State of Happiness, which he has promised as the Reward of our dutiful Compliance with his Appointment. If it were otherwise, Christ would have introduced into the World a new Religion, no Ways suited to the *general* Situation and Circumstances of Mankind, and have required such a Course

Course of Duty, as the greatest Part of them are in no Condition to discharge.

There is a remarkable Passage in a late Journal, which seems to carry in it a great deal of that Kind of *Discouragement* which I have been speaking of. It is Word for Word as follows:

“ I write this, to shew how far a Man may go, and yet know nothing of Jesus Christ. Behold here was one who constantly attended on the Means of Grace, exact in his Morals, humane and courteous in his Conversation, who gave much in Alms, was frequent in private Duties; and yet, till about six Weeks ago, as destitute of any saving experimental Knowledge of Jesus Christ, as those on whom his Name was never called, and who still sit in Darkness and the Shadow of Death.”

How it could be, that a professed Christian, who constantly attended *the Means of Grace*, and was frequent in *private Duties*, did all that while, *know nothing of Jesus Christ*, is beyond my Comprehension. And I am as much at a Loss to understand, what was that *saving experimental Knowledge of Jesus Christ*, for want of which he could only be reckoned among *Heathens and Infidels*. We ought also to have been acquainted with the Circumstances of the *sudden Illumination*, by which that Knowledge is supposed to have been conveyed; to enable us to judge to what *Cause or Influence* it ought to be ascribed. There is no Doubt, but God, when he pleases, *can work upon the Minds of Men by extraordinary Influences*; but so long as there is no *Testimony* of their being the immediate Work of God, but the whole rests, in this and other like Cases, upon the Imagination and Persuasion of the Person or Persons concerned: Others, who cannot see the Heart, nor the inward Operations upon it must be excused, if they consider it as *Enthusiasm and Delusion*, till they see reasonable Grounds for considering it in any other Light.

This Case may seem to bear some Resemblance to the Conversion of ^s *Cornelius*, as recorded in the Acts of the Apostles, but differs from it in three important Points; the first, that we are very certain, because the Scripture has expressly told us, that the whole Affair of conveying the Knowledge of Jesus Christ to *Cornelius*, was ordered and carried on, under the *immediate Direction* and Guidance of God; the second, that the Person whose Ministry God was pleased to make use of, was *St. Peter*, an Apostle of Christ, and whose Divine Mission and Inspiration were both unquestionable; and the third, that the Conveyance of the Holy Ghost was testified by an outward and sensible Evidence, namely, the *Gift of Tongues*.

These are Things which I thought proper to be laid before you *at this Time*, as well in Discharge of my own Duty, as out of a hearty Concern for your *Safety* in the great Affair of your Souls. And as I doubt not but you will consider them with all the Attention and Impartiality, which Matters of that great *Importance* deserve; so I shall not fail to make it my earnest Prayer to God, that he will be graciously pleased to preserve you from all Error.

^s *Acts* x. 44.—xi. 15.

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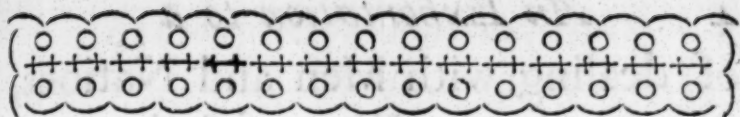
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Serious Reformation of L I F E and
M A N N E R S, &c.

THE Occasion of my applying to you at this † Time, and in this Way, is, to set before you some Duties which God more particularly calls for, and requires of us, in Times of publick Danger and Calamity. And, that what I have to offer to you may have the greater Weight, I will enforce it by *Warnings* and *Examples* in the like Case, as we find them recorded in the Holy Scriptures; which, in the Words of St. Paul, (Rom. 4.) *were written for our Learning*; that is, to acquaint us, first, with God's *ordinary* Methods

† 1745.

A 2

of

4 *An Exhortation to a*

of dealing with Men and Nations, whether in the Way of Judgment, or in the Way of Mercy ; and then, to shew us the surest Means of avoiding the one, and securing the other.

For this End, Reason teaches, and God commands, that, in the first Place, the best *human Means* be made use of for Safety and Deliverance in the Day of Danger, and that we be earnest in Prayer for a *Blessing* upon those Means, and for the Success of them. 'To use Means without Prayer for the divine Blessing, is an impious Reliance upon our own Wisdom and Strength ; and to pray *without* the Use of human Means, is a *groundless* and *presumptuous* Expectation of Assistance from God.

In this our Day of Danger, the best Precautions have been used against the Attempts of the Enemy ;

my ; and those Precautions have been accompanied with the fervent Prayers of pious and good Christians, for a Blessing upon them. But, as this is a *National* Danger ; there must be one Step further, to give us a Title to the Aid and Protection of God ; I mean, a National Humiliation for Sins, and a Reformation of Lives and Manners ; of the Efficacy of which for Deliverance from Danger, and of the Want of them as the Forerunner of Ruin and Destruction, we have, as I said, many remarkable Instances and Examples in Holy Scripture. But, setting aside the Authority of Revelation, nothing can be more absurd in *Reason*, than for a Nation to expect *Aid and Protection* from God, while it continues in a Course of open and unrestrained Provocations against

him ; which, tho' the Provocations of *particular* Persons, may justly be accounted *National* in his Sight, if they are open and flagrant, and yet unrestrained by publick Authority.

This, it is true, belongs more immediately to the Civil Magistrate ; but there may be many and great Irregularities both in particular Persons and private Families, which are not within the Compass of *his* Knowledge, nor within the Reach of *his* Authority ; however *beinous* and *provoking* they may be in the Sight of God. And therefore it is in vain to hope for a *National* Reformation, unless private Persons, who are under no Direction but their own, can be persuaded to lay this Matter to Heart, and to take diligent Heed to their own Ways ; and unless Parents and Masters will make a Conscience

science of doing *their* Part toward it, by exerting the Authority which God has given them over their Children and Servants ; remembering, that they are not only answerable to *God* for the Sins and Irregularities which are committed or connived at within our own Walls, but are also answerable to their *Country* for the Share they take, in bringing down the Judgments of God upon it. Nations are made up, first of *Individuals*, next of *Families*, and lastly of *Bodies* and *Communities* ; and when there is a hearty Concurrence of all these in the great Work of Reformation, then, and not till then, it is truly National ; and is the only effectual Means of averting the Judgments of God, and securing his Protection in Time of Danger, and engaging his Aid and Assistance for the Safety and Preservation of the *Whole*.

I. To-

I. Toward this great End, let every INDIVIDUAL resolve to do his Part, and to answer for *one* ; by keeping himself clear from the Vices of the Age, and by a Religious Attendance upon the holy Ordinances, publick and private, which God has appointed, as a necessary Guard to his Innocence, against the Manifold Temptations to the Violation of it, which are so frequently met with. And this, I desire to press with the greater Earnestness ; because, on one Hand, no Person who seriously attends those holy Ordinances, can be either ignorant or unmindful of his Duty to God, and Man, and himself ; and, on the other Hand, he who lives in the Neglect of them, whatever *Knowledge* he may have of his Duty, will quickly lose both the *Sense* and *Remembrance* of it. And, in Truth, it is chiefly owing to the
habitual

habitual Neglect of those Ordinances by some, and a careless and formal Attendance on them by others, that we see among us so much Lukewarmness in Religion; which does not stop there, but grows apace into an habitual Disregard of it, and an Unconcernedness about it. And besides the Good and Evil of attending or neglecting the Ordinances of Religion, in their *Effects*; it ought to be further remember'd, that a constant and serious Attendance upon them, where there is no reasonable Impediment, is enjoined in the Gospel as a Matter of *strict Duty*; and that the joining in them with our Christian Brethren, has been considered by the Church of Christ in all Ages, as a *necessary* Part of the Christian Dispensation.

II. The next Advance towards a National Reformation, must be in

FA-

FAMILIES ; where Parents and Masters, in their own *Persons*, are *equally* concerned with all other *Individuals*, in what is said under the last Head. But their Concern extends much further ; first, as they have received *Power* from God to direct and govern all those who are under their Care and Inspection ; and then, as by the due Exercise of that Power, they, above all others, may contribute to the Suppression of Vice, and Increase of Religion, and, by Consequence, to a national Reformation ; and lastly, as this Power is a Talent put into their Hands by God, for the Neglect or Abuse of which they stand accountable to *him* from whom they received it. Those who are under their *Care*, are also under their *Eye* ; so that they cannot be ignorant of their Behaviour, without a shameful

ful Degree of Thoughtlessness, or rather Stupidity, and an utter Unconcernedness for Religion. And as, without such habitual Thoughtlessness and Inattention, they cannot be ignorant of the Behaviour of their Children and Servants, so neither can they be ignorant of their own Duty in the Government of them, if they will in any Measure think of it and attend to it.

The Duty of Parents with regard to their Children, and the Duty of Masters with regard to their Servants, however differing in other Respects, are, as to our present Consideration, much the same; that is, To restrain them from Vice of all Kinds, and to watch the first Beginnings of it, and Tendencies to it; To admonish and reprove, and to punish if it is found necessary; To instruct
them

them in their Duty, and lead them to the Performance of it by a good Example, which is the most forcible Kind of Instruction; and to oblige them to a due Attendance on the Worship of God, both publick and private, and to a regular Observation of the *Lord's Day*.

Here is no Difficulty in all this, if Parents and Masters have a Heart to the Work, and are regular in their own Lives, and will consider withal, 'How great Service they may be daily doing to God and their Country; 'How greatly they will be rewarded in the next Life for a conscientious Discharge of this important Duty; and, 'How severely punished for the Neglect of it. Nor is either the Reward or Punishment to be wonder'd at, when it is consider'd, that **the one** is daily laying a *Foundation of Virtue and Piety,*
and

and the other a *Foundation* of Vice and Profaneness, not only for their own Time, but for the next and following Generations.

I am willing to hope, that these Duties, and the Considerations proper to enforce them, will be seriously attended to and laid to Heart by Parents and Masters, for their own Sake, and for the Sake of God and his Religion; and at this Time, particularly, out of a just Concern for the present and future Safety and Happiness of these Kingdoms; being well assured, that without a national Reformation, we can neither be happy, nor safe; and that nothing can so effectually contribute to both, as a due Regulation in *Families*, under the Conduct and Direction of their Heads and Governors; as described above.

III. From the Case of FAMILIES, as having it in their Power to contribute greatly to a National Reformation ; we will proceed, with the same View, to BODIES and COMMUNITIES. And here it is, that the Business of the MAGISTRATE begins. By *Magistrates*, I mean all those who are vested with Civil Authority ; those, for whom we pray in our publick Liturgy, *That they may truly and indifferently minister Justice, to the Punishment of Wickedness and Vice, and to the Maintenance of God's true Religion and Virtue.*

It is the proper Province of Ministers of the Gospel, to labour against Vice and Wickedness, by Reason and Argument, by Doctrine and Example, by publick Exhortation and private Admonition. But if Men will harden themselves against all these, and, having cast
off

off a Sense of Shame as well as a Sense of Duty, will let themselves loose into a Course of Impiety and Wickedness, and an Open Indulgence in any notorious Sin, they then become fit Objects of the Minister of *Justice*; whose proper Business it is, as laid out by the Apostle, (*Rom. xiii. 3, 4.*) to be a *Terror to evil Works*, and *not to bear the Sword in vain*; considering himself as the *Minister of God*, a *Revenger to execute Wrath upon him that doth Evil*. And, in order to this, he is obliged, within his proper Sphere, to *watch* against the Growth of *open* Wickedness of every Kind, and by all proper Means to discourage it, and if need be, to restrain and punish it by a vigorous Execution of those wholesome Laws which the Legislature has provided against it. And all this, from a

Sense of the Duty which he owes to the Publick ; and in Obedience to God, whose *Providence* has entrusted him with Power, and to whose *Justice* he must be accountable for the Use and Exercise of it ; especially in Cases which concern God's Honour, and the Maintaining his Religion in the World, against Vice and Profaneness. And the greater the *Regularity* is, which Magistrates, as well as Ministers, do themselves preserve and maintain in *private* Life, the greater Weight the Admonitions and Authority must have, and the greater their Strength will be, for the suppressing of Vice, and promoting the same Regularity, in their respective Stations.

IV. For these great Ends, the Legislature have done their Part, from Time to Time, by enacting Laws
against

against Drunkenness, Swearing, and Cursing, open Lewdnesses and Debaucheries, Blasphemy and Profaneness, and the Profanation of the Lord's Day. But what shall we say to the Execution? when, to our Shame be it spoken, the Violation of the Laws, and the Neglect of punishing it, are, in many Places, equally *notorious*. And this *Notoriety* in both, namely, open Wickedness, *unrestrain'd* and *unpunish'd*, is that which may be properly call'd a *National* Guilt. As long as the Corruptions of Nature are working within, and are favour'd with a Variety of Temptations without, there will be much Sin and Wickedness in the World, which the best Means and Endeavours of Parents and Masters, Ministers and Magistrates, cannot prevent; and so far particular Persons must be answerable to God for

their own Sins. But if a Nation does not use the proper *Means* and *Endeavours* to restrain it, but on the contrary seems unconcern'd about it, and suffers the Laws for opposing and suppressing it, to be laid asleep ; by such a general Supineness and Neglect, the Guilt becomes *National*, and exposes the *Whole* to the Wrath and Judgments of God.

And if such should be found to be the Case of our own Nation, as I doubt it has been too much so for Years past ; it behoves us to enquire betimes, what are the most effectual Means of removing the Guilt and averting the Judgments of God ; especially, in a Time of publick Danger, and when we see the Judgments coming towards us, and hanging over our Heads.

V. In

V. In this Enquiry, we can have no surer Guide, than the various Instances of God's dealing with Kingdoms and Nations, in the Way of *Judgment*, and in the Way of *Mercy*; as we find them set down in the Holy Scriptures. The *Old Testament* abounds with the Threatnings of God against a sinful and disobedient People; with Declarations of what they were to expect, if they did not repent and reform. Of this Sort, among many others, are his Messages to the Nation of the *Jews* by the Prophet *Jeremiah*, just before his sending them into Captivity.

Be thou instructed, O Jerusalem, lest my Soul depart from thee, lest I make thee desolate, a Land not inhabited. Jerem. vi. 6.

*Because ye have done all these Works, and I spake unto you, but
you*

*you heard not ; and I call'd you,
but ye answer'd not.---Therefore
I will cast you out of my Sight.*

Jerem. vii. 13, 15.

And in the *New Testament*, where
St. *Paul* enumerates the Judgments
of God upon the People of *Israel*,
for their Provocations in the *Wil-
derness*; he presses those Examples
upon the *Corinthians*, as the most
forcible Argument to deter them
from venturing upon the like Pro-
vocations. *1 Cor. x. 6.* Now, these
Things were our Examples, to the
Intent we shall not lust after evil
Things, as they also lusted; and ver.
11. Now, all these Things happened
unto them for Ensamples, and they
are written for our Admonition.

But besides the Threatnings and
Inflctions of *Temporal* Judgments
in the *Old Testament* ; we find a
Threatning in the *New*, which,
though

though of another Kind, must appear to every sincere Christian to be no less terrible. It is our Saviour's Message to the Church of *Ephesus*, by his Servant St. *John*, (*Rev. ii. 5.*) *Remember therefore from whence thou art fallen, and repent, and do the first Works; or else I will come unto thee quickly, and will remove thy Candlestick out of his Place, except thou repent; that is, I will take from thee the pure Light of the Gospel, which thou hast hitherto enjoyed. And does it not nearly concern the People of this Land, seriously to consider and lay to Heart the Unhappiness and Misery of having the Light of the Scriptures taken from them, as to all the Purposes of Instruction and Edification, (while they are in a Language, which they are neither able, nor allowed to*
read;)

read;) and themselves left to be guided by the *Traditions* of Men, instead of the *Commandments* of God; and further required, upon Pain of Damnation, to embrace 'Traditional Doctrines, which have not only no Authority from Scripture, our only true Rule, but have a direct Tendency to poison and eat-out the very *Vitals* of Christianity. And after it has been seriously consider'd how terrible such a Judgment would be; let it be always remember'd, what our Saviour tells the Church of *Ephesus*, as the only Means of preventing and escaping it, *viz.* EXCEPT YE REPENT.

And for our Encouragement to take that Course, as the sure Means of being deliver'd from Judgments, whether Temporal or Spiritual; let us also remember the *gracious Declaration* which God made to his
People

People by the same Prophet that denounced his Judgments.

At what Instant, says God, I shall speak concerning a Nation, and concerning a Kingdom, to pluck up, and to pull down, and destroy it.

If that Nation, against whom I have pronounced, turn from their Evil, I will repent of the Evil that I thought to do unto them. Jerem. xviii. 7, 8.

Which Readiness in God to spare and deliver upon Repentance and Reformation, is most remarkably exemplify'd in his Dealing with the *Ninevites*. The Prophet *Jonah* was sent to them with this Message, *Yet forty Days and Nineveh shall be overthrown*: And then it follows:

So, the People of Nineveh believed God, and proclaim'd a Fast, and put on Sackcloth, from the greatest

24 *An Exhortation, &c.*

greatest of them even to the least of them.

And God saw their Works, that they turned from their evil Way; and God repented of the Evil that he had said that he would do unto them, and he did it not. Jonah iii. 4, 5, 10.

Thus hath God, in the Language of *Moses* to the Children of *Israel*, set before us *Life* and *Death*, *Blessing* and *Cursing*, (*Deut. xi. 26. xxx. 19.*) And may the same God grant, that, in the Language of our blessed Saviour, we may (*Luke xix 42.*) *know at least in this our Day, the Things which belong unto our Peace, before they be hid from our Eyes.* This is the hearty Desire and earnest Prayer of

Your Faithful Friend and Pastor,
Edm.' Lond.'

F I N I S.

T H E
Danger and Mischiefs
O F
P O P E R Y,
B E I N G

Part of the *Fifth Pastoral Letter.*

By the Right Reverend Father in G O D,
EDMUND GIBSON, D. D.
Late Lord Bishop of L O N D O N.

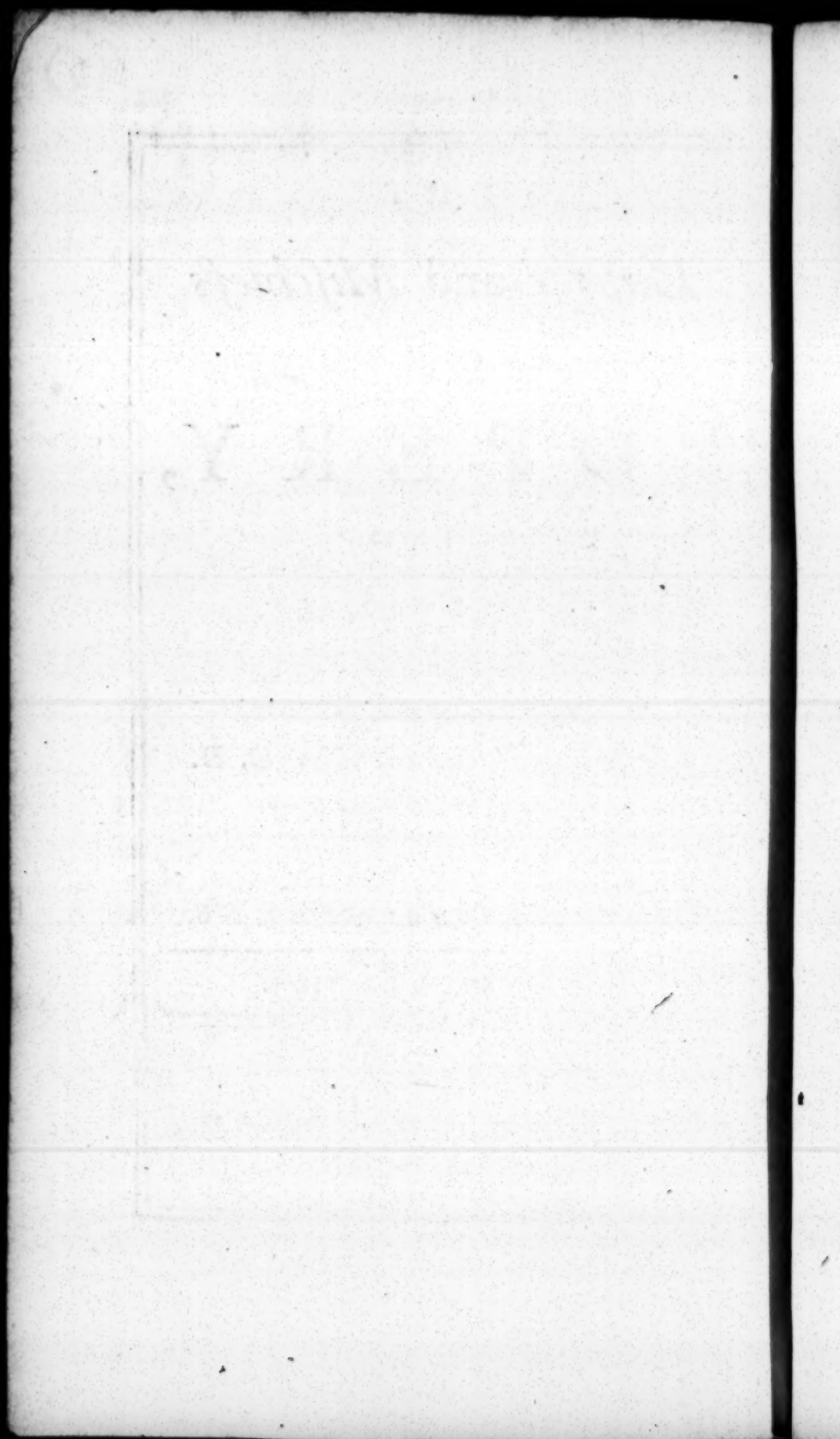
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T H E

Danger and Mischiefs

O F

P O P E R Y, &c.

IN the Year 1706, an Address from several of the Gentry and Clergy in *Lancashire*, was presented to the House of Peers by the then Bishop of *Chester* Sir *William Dawes*, complaining of the intolerable Boldness of the *Romish* Priests and Papists. Whereupon their Lordships represented to the Queen, That *it was absolutely necessary, for the safety of her Majesty's Royal Person and Government, that a more watchful Eye should be had over them for the Future;*

ture; and, for that Purpose, that a distinct and particular Account should be taken, of all Papists and reputed Papists in the Kingdom, with their respective Qualities, Estates, and Places of Abode. Accordingly, the necessary Orders were given by her Majesty, for taking a strict Survey of *Popery*, in the several Counties of the Kingdom; and at the same Time a Proclamation was issued, for a vigorous Execution of the Laws against *Papists*.

In conformity to these Resolutions, and to shew the Reasonableness, or rather Necessity thereof; an Affize Sermon was preached by me, then Rector of *Lambeth*, from these Words of the Prophet *Hosea*, (vii. 9.) *Strangers have devoured his Strength, and he knoweth it not; yea, grey Hairs are here and there upon him, yet he knoweth it not.* This was then published under the Title *Of the Growth and Mischiefs of Popery*. And the Growth of it being visibly increased since that Time and the *Mischiefs* too sensibly felt at present; a few Extracts out of it, with some small Variations to bring it nearer to our present Circumstances, may possibly be of some Use to open the Eyes of our People, and to give them a clearer View than they seem yet to have, of the utter Inconsistency of *Popery*, (unobserved and neglected, to the Degree

Degree it has been,) with the *Safety* and *Happiness* of this Protestant Country.

In the Chapter of which the Text is a Part, the Prophet is speaking of the Children of *Ephraim*; and the miserable Condition to which they had reduced themselves by mixing with the Heathen Nations. He complains in the Verse immediately before the Text, that *Ephraim had mixed himself among the People*, that is, among the *Egyptians* and *Assyrians*; and what this Mixture was, we learn from several Parts of the Prophecy, where they are charged with (*a*) *making Images and Idols*, with (*b*) *asking Councils at their Stocks*, and with (*c*) *making many Altars to Sin*: The *Egyptians* and *Assyrians* had taken the Advantage of the Indulgence and Encouragement they found among them, and by the Benefit thereof had enticed many of the *Israelites* to join in their Idolatries. The Mischief whereof is expressed in the Text; That these *Strangers* had *devour'd* the Strength they had, while they continued unanimous in the Worship of the True God.

The terrible Effects of this their Indulgence to Idolatry, and Unconcernedness for the Worship of God, did not only come to pass as it had been foretold, but the Prophet

A 3

himself

(*a*) *Hof.* iv. 12.

(*b*) viii. 11.

(*c*) xiii. 2.

himself lived to see it. By encouraging the Idolatrous Nations to the Prejudice of the true Religion, they had provoked God to Anger against them; and by suffering those Nations to seduce so many of the *Israelites* to Idolatry, they had exceedingly impaired their own Strength; and so, having made themselves ripe for Destruction, the King of *Assyria*, the Rod of God's Anger, found them an easy Prey, and carrying them into Captivity, placed his own People in their Stead.

Not to draw any *laboured* Parallel between the Kingdom of *Israel* with regard to *Pagan Idolaters*, and the Condition of these Kingdoms with regard to *Popish Idolaters*; Thus much is certain, That there is a People among us, whom we justly charge with *Idolatry*; That the Liberties they have taken for some Years past, have very much exceeded the Bounds which our Constitution has set them; That the Exercise of their Religion in all Parts of the Kingdom, has been carried on with much greater Boldness and Openness, than our Laws allow; That the Confidence of the Priests in their Attempts to seduce the Protestant Subjects of the Realm, has been beyond the Example of former Times; and, That presuming upon the Lenity and Tenderness of the Government, they have
actually

actually perverted many unwary and ignorant People.

By these Arts and Methods, too little observed and attended to on our Part, have *Strangers* been suffered to corrupt our People, and *devour our Strength*; for in no other Light than that of *Strangers*, does our Constitution allow us to consider Papists and Popery. Strangers to us in *Religion*; Strangers in *Government*; and Strangers in *Interest* and *Design*.

I. They are *Strangers* to us in *Religion*. By their Idolatries and Innovations, by perverting the Holy Scriptures and raising their own Traditions to an equal Authority, they have exceedingly corrupted the *Faith* and *Doctrine* of the Gospel. Their *Worship* is overcharged with a vast Variety of Superstitious Rites, in which the true Spirit of Devotion is swallowed up and lost; they have changed the Substance for the Shadow, and, contrary to the Apostle's Rule, have made it a Worship in the *Letter*, and not in the *Spirit*. Their *Discipline* is wholly exercised by Emissaries from *Rome*, set up in Opposition to the Spiritual Governors of our Church, and acting under the immediate Direction and Authority of a Foreign Head.

An' because the Church of *England* has purged herself from these Idolatries, Superstitions and Innovations, and rejecting their Traditions, has made the Scripture the Rule of her Faith, and has accommodated her Worship to the Word of God and the true Ends of Devotion, and delivered herself from the insupportable Tyranny of the Papal Chair; By this Means, we are become *Hereticks* and *Schismaticks* in the Account of the Church of *Rome*; as such, the Sentence of Excommunication is yearly denounced against us by the Pope, and our Destruction is declared to be a meritorious Work. And that all this is not mere Form and Ceremony, but a Direction zealously pursued where-ever it is practicable; we see by the bloody Inquisitions in some of the Popish Countries, with the terrible Persecution upon the Protestants in a neighbouring Nation, and the swift Approaches to the same Cruelties at Home, when that Spirit could shew itself with Safety, under the Influence of a Popish Prince.

Far be it from us, to make this merciless Treatment of *our* Brethren, a Rule of our Carriage and Behaviour toward *their's*. We have not so learned Christ, as to think Fire and Faggot a fit Application to the *Consciences* of Christians, or to reckon the Destruction

struction of their Bodies a proper Means for the Salvation of their Souls. But, methinks, these Cruelties towards Protestants in other Nations, should make the Papists in our own somewhat more modest and cautious ; at least, they ought not to think themselves entitled thereby to *new* and *unusual* Liberties. And though the Good Nature and Religion of *Englishmen* forbid them to *copy* those Examples of Cruelty ; we may well be allowed so far to *observe* and *remember* them, as to be jealous of the Growth of that Religion among ourselves, which in other Countries could animate the Professors of it to such unhuman Barbarities towards our Protestant Brethren.

II. They are also *Strangers* to us in *Government*. Princes can have no Hold of the Members of the Church of *Rome*, while they own a superior Head, who claims a Power of Absolving Subjects from their Allegiance, and even Degrading and Excommunicating the Sovereign. And as this pretended Authority is chiefly exerted by the Pope against *Protestant* Princes, so are their People prepared to receive, approve, and execute his Sentences, by another ungodly Doctrine, That no Faith is to be kept with Hereticks. And to what seditious and cruel

Attempts, these Principles have blown up some of the Members of that Church, can be unknown to none, who have looked into the History of these Kingdoms, since the Beginning of Queen *Elizabeth's* Reign.

It is to be hoped, that many of our *English* Papists, having been born and bred in the same Air with ourselves, and receiving their Protection from the established Laws, have so good a Share of Tenderneſs and Gratitude, as to be Proof againſt theſe cruel Suggestions of the Emiſſaries from *Rome*. But it is alſo to be feared, that there will be a Number at all Times of Condition and Inclination deſperate enough, to undertake ſuch Enterprizes as are agreeable to the Principles of that Church, and ſhall be judged by their Infallible Guide to be a ſeaſonable Service to the common Cauſe. And we may well ſuppoſe, that ſuch Diſpoſitions are the more Strong and Numerous, (in proportion, as thoſe *Emiſſaries*, ſo ſtrong and numerous,) diſown the Title of the Prince, in Favour of a Pretender of their own Religion : and that they are yet more ready and zealous to engage their Followers in thoſe Principles, ſince the Nation, ſufficiently ſenſible that the *English* Conſtitution will not thrive under a Popiſh Prince, have cut off their Hopes of a Popiſh Succeſſor for ever ; except ſome bold and deſperate

desperate Undertaking shall make his Way to the Throne.

It is far from the Temper of the *English*, and the Nature of our Constitution, to make Men *suffer* upon bare presumptions: But at the same Time, the Regard we owe to ourselves and our Constitution, calls upon us to be very *Watchful*, when we are sure there is an Enemy in our own Bowels. When we find such a Spirit moving among us, it behoves us to observe narrowly *which Way* it moves and to *what Degrees*; that it may be kept under such Restraints as the Safety of Church and State shall require. Their Principles in Effect declare, and we are all abundantly convinced, that whatever Strength they have, will upon a fair Opportunity be employed against us; and therefore it nearly concerns us, to know the Extent of that Strength, and to be jealous of the Increase of it. It is the Voice of the Nation, that we have no *present* or *future* Security, under God, but in the Prosperity of His Majesty's Arms, and the Succession in the Protestant Line; and how then can we answer it to ourselves, our Posterity, or our Religion, if we make it not our utmost Care, that they who we are sure have it in their *Will*, have it not also in their *Power*, to shake

or undermine these Foundations of our Safety ?

III. These two Oppositions, in Religion, and Government, suppose a third Sort, namely in *Interest* and *Design* : For the Spirit of that Religion is not wont to lie still without Designs, much less to overlook any fair Opportunities of serving them. If ever there was a Juncture that obliged the Papists in Prudence and Decency to more than ordinary *Tenderness in giving Offence*, it is now ; when their declared Disaffection to the Government makes them so *liable* to be suspected, and when the Success of *their* Aims and Wishes would evidently be the Ruin of *our* Laws and Religion. And it were happy for the Nation, and perhaps for themselves too, if their known Principles in Government and Religion were the *only* Testimony of their Designs. But this is a Happiness not to be hoped for, while their Priests are so open and bare-faced in making Profelytes of the weaker Sort, and (forgetting how shamefully they were baffled in a former Reign, and how obnoxious they are to the Laws at this Day) have not been afraid to send Challenges to the Ministers of our Church, on Purpose to carry off their Profelyte in a Kind of public Triumph, after they

they have made sure of him by private Arts : And further, while Priests and People rejoice at the Misfortunes of the Kingdom, and re-pine at any public Prosperity and Success, with such Freedom and Openness as few other Nations would bear. In a Word, instead of guarding against Suspensions, and a prudent Care not to give Offence or Jealousy (a Behaviour that might well be expected in their present Circumstances) too many among them seem to be trying what Degrees of Provocation the Government will bear.

These Practices (we may hope) are condemned by the more *prudent* and *modest* Part of that Persuasion ; who must therefore think it reasonable, that the established Constitution should provide for its own Safety ; and if that Provision should happen to bring Inconveniences upon them, they will lay the Blame where it ought to rest, that is, upon the intemperate Zeal of the Emissaries from *Rome*, and of others whom they have been able to work into these provoking Measures.

IV. We have already shown, how opposite they are in Religion and Government, and in all their Measures and Designs, to the established Constitution of Church and State. And the Consequence of this Opposition is, that what they gain, we lose ; whatever new
Strength

Strength or Spirits we suffer them to get, are all drained out of our own Body. Every Profelyte they make, immediately becomes our professed Enemy, not only in Religion, but in Policy too; listning himself at the same Time under two Foreign Heads, one in the Church, and the other in the State. And it is generally observed, that such Converts are more *remarkably active* and *furios* in the Cause they have espoused: Whether it is, that Fickle Heads are naturally fond of new Things, or that they think it for their Honour to make a Show of a *thorough* Conviction.

Indeed how should they not become more *active* and *furios*, when such care is taken at receiving a *new Convert* into their Church? and such a terrible Oath administered to them! It is too long to be transcribed, and too shocking to be repeated, as may be judged from the Conclusion—“ I do therefore say
 “ upon my Oath, by God Almighty and
 “ these sacred Gospels, that I will without
 “ wavering remain in the Communion of
 “ the Church of *Rome*. And if I shall, by
 “ any *Occasion* or *Argument* divide myself
 “ from this Unity, *May* I, incurring the
 “ Guilt or Perjury, be found condemned to
 “ eternal Punishment, and have my Portion
 “ with the Author of Schism in the World
 “ to come.”

So HELP me GOD.

God be thanked, it is only upon the Weak and Ignorant, that this Poison works. The more discerning among them, retain the same Detestation they ever had, of the manifold Corruptions of the Church of *Rome*; and a very learned(d) Person of that Number has publickly warned the Nation of the Boldness and Success of the Priests in making Converts, and tells us, from his own Observation, the Arts and Methods by which they carry on their Work, and laments, that *the Growth of Popery among us should be greater than formerly, notwithstanding the Increase of Penal Laws.*

V. The truth is, those Penal Laws are so much softned, or rather laid aside, by the *English* Clemency and Good-nature, that it has long been the Wish of wise and considering Men, to see fewer Laws and more effectual Execution. They have lived so long under the Terror of Penal Laws, and found so little Inconvenience from them, that it will be hard to convince them that the Legislature is ever in Earnest. And yet I doubt these very Laws, being Part of our *English* Constitution, give a Handle to Evil-minded Men Abroad, to enlarge upon the Sufferings of their *English* Brethren; and so while in great
Tenderness,

(d) *Dr. Hicks his Conference with a Popish Priest; in the Preface.*

Tenderness, we are suspending our Laws at Home, we are reproached abroad as the most cruel Persecutors. This is but an ill Return for the great Indulgence that their Brethren have found among us; which should oblige both Priests and People, at least to do *Justice* to the Church of *England*; by confessing, that as the several Laws they complain of were first made upon some remarkable Attempts of the Papists against the established Constitution of Church or State; so nothing but fresh Provocations of the same Kind has driven the *English* to the Execution of them. They know, that by the Laws of some other Countries it is criminal to be a Protestant, and that the most peaceable Behaviour is no Protection; and they know as well, that it has not been the Papist as such, but only the *provoking, seditious, and turbulent* Papist, who has found any Disturbance from the *English* Government.-----To come to Particulars;

VI. In the Infancy of the Reformation under *Henry* the Eighth, the great Work was to extirpate the Authority of the Pope, and establish the Supremacy of the Prince. Now both these the Point under our present Consideration *supposes* to be settled; which is not, by what Means the Papal Authority was excluded, but in what Way those who adhere to the

the Religion of the Pope, have been treated in a Country where his Authority was abolish'd. And it is well known, that the Disaffection of that Prince to the main *Doctrines* of Popery was not so great, as to induce him to any remarkable Hardships towards those, who would at least be *silent* under his own Supremacy.

His Son King *Edward* the Sixth went further, and established (e) *an Uniformity of Service and Administration of the Sacraments throughout the Realm*; but that Law only enjoined the Minister to use this and not the Mass Book; and the People, not to interrupt the Minister, or speak against the Service. And when it appear'd by Experience, that the (f) *Missals*, which had been formerly used, were a great Obstruction to the Uniformity intended, they were only call'd-in, to give a more free and easy Passage to the *established* Service; without disturbing either Priest or People in the *private* Exercise of their Religion.

Notwithstanding the bloody Reign of Queen *Mary*; so far was her Successor the glorious Queen *Elizabeth* from the least Disposition to Cruelty, that she contented herself to restore the Supremacy and the Publick (g) Service to their former State; allowing the Papists a

Share

(e) 2 & 3 *Edw.* 6. (f) 3 & 4 *Edw.* 6. c. 10.
(g) *Camd. Ann.* 1558. 5 *Eliz.* c. 1.

Share in her Counsels ; and, in a subsequent Law against the Pope's Authority, exempting Peers of the Realm from the disabling Oath, and frequently declaring that no Subject who would live quietly and peaceably, should be disturbed on Account of Religion.

'Tis true, the (*b*) Laws afterwards grew more severe, but it was because the Papists grew more seditious. To execute *Bulls of Absolution and Reconciliation* from Rome, or to receive Absolution and Reconciliation in Virtue of such Bulls, was made high Treason. But let the History of the three preceding Years explain that Law, and determine whether it was owing to the Severity of Protestants or the Sedition of Papists. There we find, that the Pope had granted Authority to (*i*) *Saunders* and others, to absolve all the *English* who would return to the Church of *Rome*, and that they were very zealous in the Work ; That the same (*k*) Pope had sent his Bull into *England* by *Morton* the Priest, to anathematize the Queen, deprive her of the Throne, and absolve her Subjects from their Oaths of Obedience; That in virtue thereof, many of the People were withdrawn from their Allegiance, a dangerous Rebellion raised, circular Letters sent to the Papists to rise and assist in the Cause, and the Bull

(*b*) 13 *Eliz. c. 1.* (*i*) *Camd. Ann.* 1568. (*k*) — 1569.

(*l*) Bull itself published in the City, in a very open and insolent Manner.

Ten Years after, we find a new Enforcement of the Law against (*m*) Bulls; but it was because the Priests had found new Devices to evade the former Law, and to carry on the Work of *Absolving* and *Reconciling* by other Ways. We also find Penalties for saying and hearing of (*n*) Mass; but we find in the History of the same Time, that great Numbers of Priests were sent into *England* and *Ireland* from the Seminaries abroad, under Pretence of preaching and administering the Sacraments, but really to withdraw the Subjects from their Obedience to the Queen. The same Law lays a Penalty upon absenting from Church, and, after a Year's Absence, enjoins the finding of Sureties for their Behaviour; which is not to be thought strange or cruel, when the Emissaries of the Church of *Rome*, under whose Discipline the Absenters lived, were the profess'd Teachers of Rebellion, and when a Design had been detected between the *Spanish* King and the Pope, to dethrone the Queen, and restore (*o*) Popery in the Kingdom.

The next (*p*) Law against Papists commands all *Jesuits*, *Seminary* Priests, and others, to depart the Realm. But turn to the History of
that

(*l*) *Camd. Ann.* 1570. (*m*) 23 *Eliz. c. 1.* (*n*) *Camd. Ann.* 1580. (*o*) — 1578. (*p*) 27 *Eliz. c. 2.*

that Time, and there you will find great Numbers of Priests coming daily into *England*, who taught that the (*q*) Queen was no Queen, and that whatever had been done by her Authority since the Bull of Pope *Pius*, was null and void. The same Law forbids the sending of Children or Contributions to the (*r*) Seminaries abroad ; and so the same Historian tells us, of great Numbers of Children sent over to those Seminaries, and received there, on Condition that they first made a Vow to return, when they were instructed in their Learning and Discipline ; that is, in the rankest Principles of Sedition and Rebellion.

While they were thus diligent in sending over their Emissaries to *Corrupt* the People, it is not to be wonder'd, that the great (*s*) Council of the Land should countermine their Endeavours, by obliging all who should be found guilty of *Corrupting*, to *Abjure* the Realm. And if, in the same Year, another (*t*) Law was made to banish Papists from Court, and confine them to the Neighbourhood of their own Dwellings; our (*u*) Histories will explain it, by shewing, that in the Compass of a very few Years, several Designs had been form'd and carried on, to *Assassinate* the Queen.

King

(*q*) *Camd. Ann.* 1581. (*r*) — 1580. (*s*) 35 *Eliz. c. 1.*
 (*t*) 35 *Eliz. c. 2.* (*u*) *Camd. Ann.* 1584, 1585, 1586, 1587.

King(w) James I. began his Reign with a Revival of Queen Elizabeth's Laws against Popery; and well he might, when he reflected upon the many wicked Designs against the Person and Government of his Predecessor, and that, upon a Prospect of her Death, they had, in the most publick Manner, disputed his Title to succeed.

Three(x) Years after, we find Papists confined, under higher Penalties, to their Places of Abode, and greater Rewards proposed for the discovering of Priests, and expresse Declarations required, against the Pope's Authority to depose Princes and absolve Subjects from their Obedience, and against dispensing with Oaths, and taking them with Equivocations and mental Reservations. But it is to be remember'd, that all this was done upon the Discovery of the most hellish and execrable Plot that we read of in any Age or Nation, the Gunpowder-Treason; which, we all know, had been carried on by the Priests, upon those very Principles, to the Point of Execution.

To these Restraints, there were added, in the Reign of King (y) Charles the Second, the *Sacramental Test*, and the Exclusion of Papists out of the great Council of the Land. For the Occasion of which, I need not appeal to History: I may appeal to the Memory of Persons

(w) 1 Jac. c. 4. (x) 3 Jac. c. 4, 5. (y) 25 Car. 2. c. 2. 30. Car. 2. c. 1.

Persons still living, for the Countenance given in that Reign to Popish Measures, and the Impatience of the Papists to put them in Execution, and the Attempts to shorten the Way for a Popish Successor to the Throne; who, when he came to the Throne, did abundantly justify the *Wisdom* of our Legislators, by making the Removal of that *Test*, one of his first Endeavours for the Establishment of Popery.

VII. It may be thought Presumption in one of our Order, and especially before this (z) learned Audience, to intermeddle in the Laws and Statutes of the Realm; but it will be favourably consider'd, that they are Laws which concern *Religion*, and are only cited in an *Historical* Way; that, by comparing the seditious Practices of the Papists, as recorded in our Histories, with the several Laws they have occasioned; it may appear at one View, That the Papists have been the sole Authors of their own Misfortunes; That these Restraints, from Time to Time, were brought upon them by Rebellion, and not (as they pretend) by Religion; That the *English* Legislature have proceeded in their Restraints *Gradually*, as the repeated Attempts of the Papists upon the Persons and Government of our Princes, have render'd them necessary; and,
That

(z) *The Judges, &c.*

That nothing can extort a sanguinary Law from the *English* Temper, but an indispensable Regard to their own Religion and Government.

But what Severity soever may be pretended in the *Laws*, it is very certain there is none in the *Execution*. And he who considers how strict the *Laws*, and how high the Penalties are, against any Priest who shall attempt to pervert a Subject to Popery, or shall say Mass, or even be found in the Realm? and against all others who shall harbour a Priest in their Houses, or send Children or Money to a Seminary abroad: Whoever, I say, is apprized of the high Penalties upon these Practices, (to name no more) and then considers how common and familiar they are among us, will see how little Mischief the Papists fear from these terrible *Laws* they complain of, and how much they are indebted to the Goodness and Tenderness of the *English* Government.

But they must not hope that the *English* Good-nature will hold out against all Provocations: The *Laws* will rouse themselves and break loose at the Sight of such unprecedented Freedom and Boldness, as we have beheld of late Days. It is a known Crime in the Eye of the Law, to import Popish Books from abroad; but we have seen them printed and published at home, and dispersed over
the

24 *The Danger and Mischiefs, &c.*

the Nation with the greatest Industry; and not only so, but ¶ we have seen Advertisements of the Place where a Variety of Popish Books were to be publickly sold. They know it is Capital to attempt the Perverting of a Protestant Subject; which should oblige them at least to carry on the Work with far greater *Caution* and *Secrecy*, than they seem to think needful. They are strictly forbidden to send Children to the Seminaries abroad; but if a publick + Complaint was well grounded, (as I doubt not but it was) they are now beginning to bring the Seminaries home.

VIII. These and the like Provocations stirred up the Government § to take a strict Survey of the State of Popery in the Kingdom, in order to apply some effectual Remedy to that growing Evil. And as long as the Priests of the Church of *Rome* are so veay busy and active in their Work, it can never be an unbecoming Part in the Ministers of a Protestant Church, to lay to Heart the visible Increase of Popery, and to warn the People how zealous they are in promoting it; that so, we may raise an *equal* Zeal and Concern for the true Protestant Religion established among us.

¶ *Ann.* 1746. + *In Convocation; of a Seminary in Hampshire.* § *Ann.* 1706.

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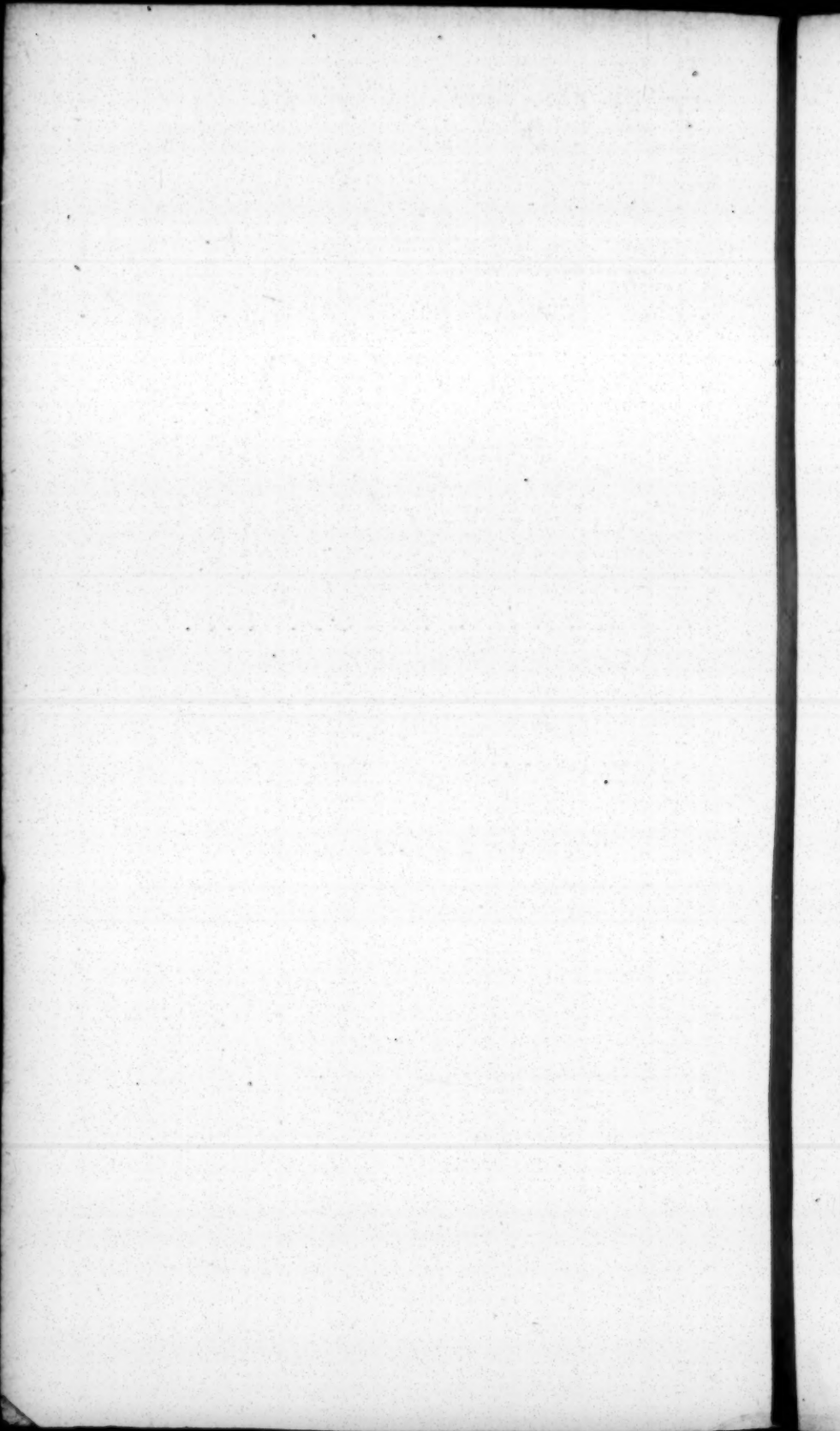
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P S A L M cxii. 7.

He will not be afraid of any evil Tidings, for his Heart standeth fast, and believeth in the Lord: or (as it is in the other Translation) His Heart is fixed, trusting in the Lord.

FEAR is a Perplexity of Mind, arising from the Apprehension of some Evil in View. And this Apprehension is raised in us, either by the *Reason*, inferring from the ordinary Course of human Affairs, a Probability of Miseries and Misfortunes coming upon us ; or else by the *Fancy*, which sometimes over-coming the Reason, represents to the Mind a Multitude of imaginary Dangers ; and these, by the Help of a disorderly Constitution, make as frightful Impressions, as if they were real and at hand.

From whichsoever of these Fountains it springs, it is certain, that amidst that Variety of Pressures, which break the Peace and Happiness of human Life, this of Fear is the most constant and most

tormenting. Our Sorrow for Losses that are *past*, as Friends, Children, or Estate, is mitigated by the Impossibility of retrieving them; or new Comforts spring up and refresh the Mind; or Time itself will wear away the Remembrance. And though *present* Afflictions are more quick and grievous, they are abated by the *Hopes* of Relief; or though there be no *immediate* Prospect of Relief (as it is in habitual Pains and Infirmities of the Body) yet the very Custom of Suffering does by Degrees lessen the Sense of it, and our Mind is by the same Degrees composed, and gains Strength; and having Time to weigh the Causes and Circumstances of our present Uneasiness, it is at Liberty to consider of such Remedies or Alleviations as our Condition will admit.

This is the Case of *past* and present Evils: But Fear being the Apprehension of an Evil to *come*, is all Uncertainty and Confusion. A Calamity, we believe, is coming upon us; but how, or when, or in what Measure, it will affect us, we cannot tell: And yet under this *Uncertainty* about the Circumstances of our Danger, Self-preservation calls upon us to consider solicitously how we shall avoid or prevent it. Which Consideration leads the Mind into an endless Chain of Thoughts and Contrivances; and the *Dwelling* upon it in that Manner, naturally increases the Terror, and makes it sink still the deeper. Especially, if it fall upon a Mind that is apt to receive the Impressions of Fear, then it aggravates and multiplies Dangers: Men, in that Case, making all the Evils that can possibly befall them, or have actually befallen others, the Subject of their own Fears.

II. Fear, therefore, whether with Ground or without, being thus prejudicial to the Happiness
of

of Men's Lives, and greatly indisposing them both for the Service of God, and for the Duties of the respective Stations in which his Providence has placed them ; it may be a useful and charitable Enquiry, What are the Means which the Christian Religion affords for moderating a Passion, that without due Restraints draws after it such unhappy Effects. An Enquiry, that being duly pursued, will much conduce to the Comfort of Men in this Life, by shewing them where, and upon what Terms they may be *sure* of Refuge in the Day of Danger ; and to their Happiness in the next, by bringing them to a Christian Behaviour *under* these Trials ; such as becomes the Religion they profess, and such as may approve and endear them to Almighty God.

To proceed distinctly in this Enquiry, it will be necessary to premise in general, What are the necessary *Qualifications* of a Preservative against Fear.

And the Ground of it being Self preservation, (a Principle planted in us by Nature, and never to be rooted out) whatever is the Remedy of Fear, must give the Mind a reasonable Security, that, with such ordinary Care as common Prudence requires, our Persons, our Estates, and all Things that concern the real Happiness of our Lives, are under a sufficient Protection. Again, as the *Perplexity* of Fear consists chiefly in a Confusion and Floating of the Thoughts upon a Foresight of Danger ; the Mind is not to be composed, till it find a Place where to rest in Safety and Quietness ; till it be united to something, that, in the Language of Holy Scripture, may be an *Anchor of the Soul*, to keep it fixed and steady amidst the Waves and Storms of this troublesome World.

Farther ; As this Terror and Confusion of Thought arises from the Uncertainty of future Events, and our Inability to foresee or prevent them ; it can never be laid, but by a Belief and Persuasion, that however blind or helpless we are *of ourselves*, we have a Title to the Protection of some *others*, who, we are sure, can supply these Defects, by his Knowledge of Things to come, and by the Authority he has in disposing and ordering them. Nor is it sufficient for this Remedy against Fear, that it is in itself effectual, if obtained ; but to make it compleat, it must be always at hand ; because Fear with the Occasions of it, is oft-times sudden and surprizing, more especially where it is a Disease of the Mind ; and in such Cases, a *distant* Remedy would be of small Use or Comfort. When these sudden Storms arise, if the Harbour we trust to be at a great Distance, we, notwithstanding that, may for a long Time be tossed to and fro, and perhaps overwhelmed at the last.

III. These are the necessary Qualifications, or (if I may so speak) the Ingredients of an effectual Remedy against Fear, as they are applied and opposed to the several Causes and Effects of that tormenting Passion. And these Qualifications are no where to be found, but in God alone, the great Director and Governor of all Things ; who foresees and disposes all future Events, and lays the Measures of Providence with a particular Eye to the Comfort and Benefit of his Servants, and has promised a constant and immediate Protection to the *good* Man : Who therefore has no Cause to be concerned about the Issues of Things with *Fear* or *Anxiety* ; but in virtue of God's Promise to *him*, and an Assurance of his own Sincerity towards

wards God, may resolve, as the Psalmist in my Text directs him, That *he will not be afraid of any evil Tidings, for his Heart standeth fast, and believeth in the Lord*: He believes and trusts in the Promises of God; this Trust establishes his Heart; and a Heart, established upon that Principle, will not be afraid of any evil Tidings.

For the Proof and Explication hereof, I will show,

First, that God, and He alone, can be a certain Refuge under the Fears and Apprehensions of Danger.

Secondly, How the Divine Power in General becomes a Refuge against Fear to every Man in particular; and that is, by his *believing and trusting in God*.

Thirdly, By what Operation such a Belief or Trust in God prevents and repels the Fears of future Dangers; and that is, by confirming and establishing the Heart against the *Impressions* of them.

I. *First*, I am to shew, that God, and He alone, can be a certain Refuge under the Fears and Apprehensions of future Danger. For this is the first Step towards a Remedy against Fear; to be assured in general that there is some Being *able* to protect and deliver us from the Miseries we fear. Without this, our Case appears *desperate*; and this Assurance therefore removes all *that* Aggravation of our Terror and Concern. From thence, proceeding in Order, our next Degree of Ease and refreshment, is the finding who or what the Being is, so qualified in all Respects, either to deliver us from the Danger, or, which is the same Thing, to support us under it. And this Enquiry receives entire Satisfaction from what our Reason

and Religion teach us concerning the Divine Power. For as Fear arises from the Apprehension of Danger ; so, be the Danger never so great, the Consideration of God's *Power* shews us the absolute Restraint he has not only upon any Mischief we may directly foresee, but upon all the Mischief that we can conceive as *possible* to befall us. Whether it be the Apprehension of Want and Poverty ; God has the sole Disposal of the Blessings of this Life ; it is he alone that maketh Poor and maketh Rich : Or, whether our Minds are disturbed at the *general* Vicissitude and uncertainty of human Affairs : all these, however unsteady they appear to us, are directed to their proper Ends by the infinite Power and Wisdom of God. If our Fears be from *without* us, from the Malice and Authority of Men ; we know that both the Hearts and the Hands of our Enemies are under the Government of God ; If *within* us, from Pains, Infirmities, or other Notices of a decaying Constitution ; in the Hands of the same God are the issues of Life and Death. Or, lastly, if the Fears which perplex and fasten upon the Thoughts, are the meer Effects of Constitution, and raised by a melancholy Turn of Mind ; it must be remembered, as oft as they arise, that the *Mind*, with every Thought and Imagination of it, is under the Restraint and Government of an all-powerful and gracious God : Who, where he finds the Heart sincerely desirous to serve and please him, will not suffer such Infirmities of Constitution, which are Men's Unhappiness and not their Fault, to proceed farther, or continue longer, than he, for wise and gracious Ends, shall see fit. And, without doubt, one main End of these and the like Dispensations, is, first, to lead Men to see the

the Wisdom and Necessity of trusting in God ; and then, to engage them in a regular and religious Course of Life, as the only Way to *warrant* such a Trust, and to entitle them to the Comfort and Benefit of it.

Thus, whatever our Dangers are, and from whencesoever our Fears arise, we are assured, from the Accounts which both Natural and Revealed Religion give us of the Divine Power and Providence, that God is absolutely *able* to protect and deliver us. And it is the great Foundation of Men's Misery in this World, that under all their Terrors and Anxieties, they *forget* God, who alone *can* give them Peace and Assurance, and fly for Refuge only to the Succours of this World, which may increase, but of themselves can never remove their Perplexities. They are under the Apprehensions of Danger ; and can they rest in the Hopes of Protection from their Fellow-Creatures, who are unable to protect themselves ? They dread the Issue of future Events ; and, to relieve that Fear, will they seek only to Man, who neither foresees those Events, nor has it in his Power to order and direct them ? They want to have a terrified Mind settled and composed ; and, for that End, will they place their whole Dependance upon human Aids, and Remedies ; none of which can avail to their Relief, unless they be accompanied with the *Blessing of God*.

'Tis true, this Hope of Comfort and Relief from Wordly Succours, as long as it holds, may suspend our Fears, and abate the Strength of them for the present. But when Experience and Observation have discovered the Uncertainty and Insufficiency of them, and that they afford no Stay

or

or Support upon which the Mind can finally rest ; the same Fears must of Course return. And thus Men who will seek for Relief no where but in this World, make their whole Lives a wild und comfortable Succession of Hopes and Fears, Expectations and Disappointments.

The Sum therefore is this : The Mind (as it is entrusted with the Care of the Body, and of all Things that concern the Safety of the Man) cannot but Fear, upon the Approach or Foresight of Danger : That Fear cannot be removed, without a reasonable Assurance of Safety and Protection against such Danger : This Assurance no worldly Succours are capable of giving, nor any Being whatsoever, but God alone. From whence follows, That it is the Wisdom and the great Happiness of Men, not to distract their Thoughts and delude themselves with the Hopes of Security or Comfort in the Powers or Interests of this World ; but under all their Fears and Terrors of what Kind soever, to have their Minds more especially upon God ; the Consideration of whose Power and Providence, in the Government of the World ; and the Direction of future Events, is the first Step towards an effectual Preservative against Fear ; because the Mind receives from thence a full Assurance of its having found (what this World does not afford) a Being that in all Respects is *able* to protect and support us.

Which leads me to the second Enquiry.

II. How the Divine Power and Providence in general, becomes an effectual Refuge from Fear to every Man in particular ; and that is, by believing or trusting in God ; *He will not be afraid of any evil Tidings ; Why ? because his Heart believeth*

lieth in the Lord; or, because he lives in a full Persuasion and Assurance, that God *can* protect him, and, that he certainly *will* do it. For these two are absolutely necessary to make up that Belief and Trust in God, which the Text proposes as the only certain Remedy against Fear. If I were only certain that God is *able* to protect me, without any Assurance that he will do it; or if I knew that God was *willing* to protect me, but were not sure that he *can* do it; neither of these could remove my Fears, or compose my Mind, in the Day of Danger and Adversity. But when I stedfastly believe, that the God on whom I am invited to depend, is infinite in Power, and therefore *can* protect and support me in all Conditions; infinite in Truth, and so *will* undoubtedly make good all the Promises of Favour and Protection, which I find in his Revealed Word; these two Persuasions naturally inspire us frail and helpless Creatures with an earnest *Desire* to put ourselves under the Divine Protection; and when we see any Danger approaching, they teach us to fly immediately to God for Succour, and to place our great Hope and Confidence in his Goodness; there, more especially, to lay the Foundation of our Comfort and Safety, and in a steadfast and chearful Reliance upon his Promises, to reckon ourselves secure under the Shadow of his Wings.

These, I say, are the natural Effects of our believing the *Power*, the *Promises*, and the *Truth* of Almighty God; but yet so, if a Belief and Sense of these Things be first wrought in every Man's Heart, and improved into Principles. For however God's Government of the World, and the Promises he has made to Mankind, be in themselves sure; yet the Hand, by which he works, being invisible,
oft-

oft-times escapes our Notice ; at least does not sufficiently strike and affect us, till we, by *dwelling* and *meditating* upon his Power and Promises, have trained up the Heart to an habitual Reliance upon them, and so have provided for ourselves a constant Preservative against Fear, whenever Danger or Calamity over-takes us.

That therefore, amidst the Uncertainties of this troublesome Life, a Belief of God's *All-sufficiency* may effectually operate for the Prevention or Removal of our Fears ; let each of us treasure up in his Mind worthy Conceptions and a just Sense of the Divine Power and Providence in the Government of the World ; by meditating frequently upon the stupendous Work of the Creation ; raised by his Word out of Nothing, into all this Beauty and Order, and remaining entirely under the Direction and Government of his All-seeing Providence ; So that no Creature can live or subsist but in and by him ; nothing can move but by his Permission, much less exceed the Bounds that he shall appoint. No future Events can escape his Knowledge, nor any Designs be laid so deep, or carried on so secretly, the *Springs* and *Progress* of which are not naked and open to his Eye. Nor can any Workings of the Fancy or Imagination be so sudden or strong, as to put it out of his Power to divert, restrain, and over-rule them.

Thus, in short, has our Religion taught us to conceive of the *Power* and *Providence* of Almighty God ; and our frequent *Meditations* upon these, make his absolute Authority in the Government of the World, familiar to our Thoughts, and root in us a firm Persuasion, and, if I may so say, an *habitual* Conviction and Assurance, that there is no Danger or Mischief we can fear or foresee,
from

from which God is not able to protect and deliver us.

2. But however our meditating on these Things may raise our Admiration of the Divine Power and Wisdom, and excite in us an earnest *Desire* to live under the constant Care of so mighty a Protector ; yet it is from the many *Promises* of Favour and Protection made by Almighty God to his Servants, that our Comfort and our Assurance of Safety, must chiefly and immediately spring. And since, as I said before, it is this *Assurance* of Protection in the Day of Danger, which alone can abate or remove our Fears ; Nothing but a frequent Meditation upon the *Promises* on which that Assurance is grounded, can establish in any Man a constant Preservative against Fear. My *reading* or *hearing* God's Word may satisfy me in general, that he has made such Promises to his Servants ; but it is by *dwelling* upon them, and *inculcating* them upon my Mind, that must make them Promises and Principles to me ; so as to give them their due Effect and Operation in preparing and arming me against Fears and Dangers. For such a Meditation leads me to apply the Divine Promises to myself in particular, and to consider my Soul, my Body, and whatever belongs to me, under the immediate Protection of God, and so it works my Mind by Degrees into an habitual *Trust* and *Reliance* upon him.

That therefore we may lay up in our Breasts, and constantly carry about us a certain Preservative against Fear, there is no Way either so effectual or so becoming a Christian, as a frequent Meditation upon the many Assurances of Protection, which God has made over to us in his Revealed Word. Such is, in the first Place, our blessed Saviour's Discourse,

Discourse, (*Matth. vi.*) against all Fears and Anxieties about the Comforts and Conveniencies of human Life ; entirely grounded upon the peculiar Care of God over *Mankind*, and concluding with a general Assurance, that none of his Servants shall ever want any Thing, that he shall see needful or convenient for them. Verse 33. *Seek ye first the Kingdom of God and his Righteousness, and all these Things shall be added unto you.* Such also, are the Exhortations of his Apostles, to lay aside all anxious Cares about future Events, and to rely cheerfully upon God for every Thing that concerns the Safety or Happiness of this Life ; all of them immediately grounded upon the express Promises of his Fatherly Care and Protection : *Cast all your Care upon God*, (says St. Peter, *1 Pet. v. 7.*) *for he careth for you* : And St. Paul (*Heb. xiii. 5, 6.*) *Be content with such Things as ye have, for God hath said, I will never leave thee, nor forsake thee* : And again, (*Rom. viii. 28.*) *We know that all Things work together for Good to them who love God.* Where the Apostle represents Almighty God, not only as having an especial Care over us, and a tender Concern for us, but as laying and contriving all the Measures of Providence for the Comfort and Benefit of his Servants. And as the same Apostle elsewhere argues, *If God be for us, who is he that can be against us ?* Or, (as the Psalmist reasons) *If the Lord be on our Side, why will we fear what Man can do unto us ?*

3. This is the Principle upon which the Gospel forbids all Fears or Anxieties about future Events, and endeavours to establish us in a steadfast Dependence upon God's Care and Protection. The Meditating upon which, ought certainly to carry *Christians* to as high Degrees of Trust and Confidence in God,

God, as we find many holy Men of old had raised themselves upon less clear Revelations of the Divine Will; speaking of God, in the Time of Danger and Calamity, as their *Strength* and *Fortress*, their *Rock*, their *Buckler*, and their *Shield*; Allusions by which they represented their entire Confidence in God, and their full Persuasion of Safety and Happiness under his Protection. In which Respect, many of their Sayings and Examples may be very well recommended to the Practice and Imitation of *Christians*. Those, more especially in the Book of *Psalms*, being made the Subject of our Meditation, will be found an excellent Means to strengthen and confirm our Dependance upon God. *Happy is he* (says the Psalmist, *Psal. cxlvi. 5.*) *who hath the God of Jacob for his Help, and whose Hope is in the Lord his God.* And *Psal. xl. 4.* *Blessed is the Man who maketh the Lord his Trust:* And again, *Psal. lvi. 4.* with immediate Reference to himself, *In God have I put my Trust; I will not fear what Flesh can do unto me.* And when he found his Soul fainting under the Weight of his Fears and Afflictions, he expostulates with it, and sends it to God for Comfort and Relief: *Why art thou so full of Heaviness, O my Soul, and why art thou so disquieted within me? Put thy Trust in God.*

Now, as the Apostle speaks, *Rom. xv. 4.* these Lessons and Examples were all recorded for our Learning, that we, through Patience and Comfort of the Scriptures, might have Hope; that by meditating upon the Divine Promises of Protection, and having before our Eyes the Degrees of Trust and Confidence in God, to which these holy Men arrived, we may both know where to find a certain Remedy for our Fears in the Day of Danger, and
against

against that Day, be training up ourselves to an entire Reliance upon the Power, Providence, and Truth of Almighty God.

1. But that our Trust and Hope prove not *Presumption*, we must take great Care.

1. Not to extend the Promises of God beyond the Terms upon which they are made, nor apply them to ourselves, unless we perform our Part of the Condition; that is, unless we make it our daily Endeavour to serve and please that God from whom we expect our Protection; there being no Ground, either in Reason or Religion, to reckon upon the Care and Favour of God, while we live in an habitual Neglect or Violation of his Laws. To such Men the Promises of God afford no Comfort, nor his Word any Ground of Ease or Assurance upon the Approach of Danger. On the contrary, the very Considerations by which God ministers Comfort to good Men, are to the Wicked the greatest Terror and Confusion. Do they fly for Refuge to the Providence of God? This teaches them that he sees and knows all the Wickedness of their Hearts and Actions: Do they reflect upon his *Almighty Power*? This puts them in Mind that he *can* punish them whenever he pleases: Do they seek Comfort in the divine *Truth*? This assures them that he *will*, sooner or later, execute upon them the Punishments he has denounced against all obstinate Sinners. If therefore a wicked Man do not fear, it is because he considers not the Condition he is in; for if he did, it is a much greater Wonder that his Life should be any Thing else but one *continued Course* of Terror and Confusion; not only as he lives *out* of the Divine Protection, but also as he is daily pulling down upon his Head the Wrath and Judgment of Almighty God.

Wicked

Wicked Men therefore have no Foundation of Comfort ; but on the contrary, Matter of the greatest Dread and Terror, from the Consideration of God's Power and Promises ; nor does our Religion afford them any Way to procure a certain Remedy for their Fears, but the Changing their Lives, and so restoring themselves to the Protection of God.

2. But here it will be needful, on the other Hand, to give a Caution to good Men, such especially as are naturally subject to Doubts and Fears, that they *weaken* not their Trust in God, by groundless Suspicions of their being *out* of his Protection, on Account of the Failures and Imperfections they discover, and at the same Time lament, in the Discharge of their Duty. They should remember, that these, more or less, are the Case of the best Men ; and that the Thing which God regards and accepts, is, an *habitual* Fear of offending him, and a sincere Desire and Endeavour to please him. And none can be ignorant whether or no he stands thus affected towards God, who will attend to the Frame and Disposition of his Heart, and the General Tenor of his Life and Actions. And though a Mind that is apt to perplex itself with needless Doubts and Scruples, is a troublesome inmate in *other* Respects ; in this it may be Matter of Comfort, That such a Tendernefs of Mind, and an habitual Fear lest we do any Thing that may displease God, helps greatly to keep us within the Bounds of our Duty, and by Consequence, within the Divine Care and Protection.

3. And there is this farther Caution to be given to good Men in general, as to the Ground of their Trust in God ; that though they are truly serious in Religion, and make it their daily Endeavour to improve in it, and live for that End in an habitual
Fear

Fear of God, a Reverence of his Laws, and a conscientious Use of the Ordinances of the Gospel ; though, I say, such Men have a *sure* and *undoubted* Title to the Divine Protection in every Condition ; yet the *Promises* thereof must not be so interrupted, as if they gave an absolute Exemption from Dangers and Calamities. For, of these we see the best Men have sometimes the largest Share ; the Divine Wisdom making use of them, to wean Men more and more from a Dependence upon the Things of this World, and to lead them to place their Confidence in God, and their great Happiness in the Expectation of a better Life. So that God's Promises do not *remove* worldly Calamities ; but what is a sufficient Remedy of Fear, they take away the *Sting* and *Terror* of them, by an Assurance they breed in us, that as God is abundantly *able* to prevent whatever Danger or Calamity we fear ; so he certainly *will* either prevent it, or make it the Means of bringing some very valuable Blessings in this World or the next. Under this View, I say, taking the next Life into our Accounts of the Happiness and Misery of this, there is no Cause why the Foresight of Danger and Adversity should be so terrible to a good Man ; who has surrendered himself to the Disposal of God, and rest in a full Assurance, grounded upon a divine Promise, that however uncomfortable Things may appear for the present, in the End they shall all work together for his Good. And so, as oft as Danger overtakes him, he makes a fresh Resignation of himself to the Divine Providence ; and every such Surrender of ourselves into the Hands of God, is the highest Act of Adoration we can pay to the Deity. It is a solemn, and, if I may so say, a *practical* Acknowledgment of the Divine Power and Truth. Add to this, that every such Act of Reliance lays a farther

farther *Engagement* upon God to be our Protector and Deliverer ; according to that of the Prophet, *the Lord knoweth them who trust in him* ; and of the Psalmist, *The Lord taketh Pleasure in them, who hope in his Mercy* ; who, under the Fear and Apprehension of the utmost Extremities, can fly to God with the Faith and Resolution of the Patriarch *Job*, *Though he slay me, yet will I trust in him*.

4. There is but one more Caution necessary to prevent our Misapplication of a religious Dependance upon God in the Day of Danger ; and that is, that it does not supersede, but rather suppose and enjoin a prudent Use of such human Means and Assistances, as may contribute to the Safety of our Bodies and Estates, or to the Peace and Comfort of our Minds. The Use of these Means, I say, (supposing them to be lawful in themselves, and us not to rely upon them *wholly*, or *more* than on God, or any otherwise than in Subordination to God) is so far from interfering with a religious Trust in the Divine Power and Providence, that, being duly applied, they always carry in them an *Acknowledgment* of both ; that is, whatever Remedy or Security either Art or Nature provides for the Quiet and Comfort of human Life, the Religious Man ascribes all to the Divine Goodness and Bounty. With the Use of them he joins his earnest Prayers for the Blessing of God to make them successful, and then uses and applies them with an entire Submission to the Divine Wisdom, and a Resolution, that whatever be the Issue of his own Endeavours, and whatever becomes of the Supports of this World, his chief and ultimate Trust shall be always in God ; and though all *human* Means should fail, that, however, he can still support himself by an Assurance of the Divine Protection. As we find the Prophet expressing

pressing an *entire* and *absolute* Security of Comfort in God, *Although* (says he) *the Fig-tree shall not blossom, neither shall Fruit be in the Vines; the Labour of the Olive shall fail, and the Fields shall yield no Meat: The Flock shall be cut off from the Fold, and there shall be no Herd in the Stalls; yet I will rejoice in the Lord, I will joy in the God of my Salvation,* Habak. iii. 17, 18.

I come now to my third General Head, and under it shall shew very briefly,

III. By what Operation such a Belief or Trust in God prevents or repels the Fears of future Dangers, and that is, by *confirming* and *establishing* the Heart against the Impression of them: *He will not be afraid of any evil Tidings, because his Heart standeth fast.* Where the Mind is not prepared for Dangers, the Foresight or Approach of them unavoidably shakes and dejects it; and the Apprehension of a Calamity at Hand, joined to an utter Uncertainty where to seek for Relief, must needs be attended with great Uneasiness and Confusion. But where the Heart has duly considered the *Power* and *Promises* of God, and sufficiently meditated upon them, and by applying them to itself has made that Trust and Confidence in God, which immediately flows from them, it's settled Principle; this keeps it firm and steady under the first Appearances of Danger, and puts a Stop to all anxious Considerations and desponding Thoughts, by shewing it immediately what Course it shall take; that is, by directing it to fly to God, in a full Assurance of Comfort and Protection. Our own Endeavours, the Assistance of Friends, and the Application of other human Means, may, under God's Providence, prove the Instruments of our Deliverance in the *Event*: But upon the Approach and Apprehension of Danger,

ger, the Success of all these is uncertain, and cannot therefore comfort or establish the Heart by any Assurance of Safety: *That* can be had no where but in God, whose Power and Promises we are sure can never fail, and under whose Protection therefore our Minds may be easy and our Thoughts at Rest. And so Solomon (*Prov. xvi. 3.*) makes this Steadiness of Thoughts and Resolutions, an immediate Effect of having surrendered ourselves to the Divine Protection; *Commit thy Works unto the Lord, and thy Thoughts shall be established:* And in another Place, (*Prov. xviii. 10.*) he speaks of the Righteous as living under God's Protection, with such a Security and Persuasion of Safety, as they who live under the Cover of some impregnable Hold, *The Name of the Lord is a strong Tower; the Righteous runneth to it, and are safe.*

That therefore our Hearts may be established upon this comfortable Assurance of having God for our constant Refuge; let it be the daily Endeavour of us all, to recommend ourselves to the Divine Favour and Protection, by such a *Life* as may make the Consideration of God's Presence with us in all our Ways, a Matter of *Comfort* and not of *Terror*. And being conscious of our Sincerity towards God, let us, (as becomes those who have received these gracious Assurances from him) lay hold upon his Promises, as the surest Remedy against all Fears and Anxieties in the Day of Danger; and whenever that Day comes, (as the Vicissitude of human Affairs brings it very often) let it appear by a Composedness and Serenity of Mind, by an Evenness of Temper and Behaviour under all Conditions, that our Trust is not in the uncertain Succours of this World, but in the Living God, *who is the same Yesterday, To-day, and for ever;* who oft-times

times threatens us with Dangers, and suffers Fears to fall upon us, for no other End but to prove and confirm our Trust and Confidence in him. And every Instance of our betaking ourselves to the Divine Protection for Comfort and Safety, is a farther Testimony of the Stedfastness of our Faith, and a fresh Endearment of us to God; as our Calmness and Easiness in the Day of Danger, which immediately arises from a *Sense* of that Protection, illustrates his Glory, and proclaims to Mankind, in a very lively Manner, the *Power* and *Efficacy* of a Religious Trust in God.

To conclude: He who stedfastly believes the Power, Promises, and Truth of Almighty God, has no Cause to *dread* any Thing in this World, but the Divine Displeasure; and *that* is in every one's Power to prevent, by living in the Fear of God, and a conscientious Regard to the Divine Laws.

F I N I S.



